

THE EXPOSITOR

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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

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About two months ago, when I was visiting my father in his parsonage in Missouri, I was glancing over his library and I first noticed what a gold mine "The Expositor" contained. Naturally, Dad had quite a large listing of your monthly magazines for a number of years back. Using more than a little persuasion, I managed to acquire the complete series for the year '38 to '41. Since my return to my pastorate, I have made immense use of the "editorials," the "junior sermons" and the "wonderful illustrations." Of all the many periodicals that I now take, these borrowed 7 to 10-year old "Expositors" have proved themselves to be head and shoulders above the pastoral publications I now receive.

It is my desire, that I be placed on your permanent listing for the "Expositor and Homiletic Review" and if my letter arrives before you have dispensed with this year's Minister's Annual—then I would more than appreciate your consideration in securing this composite book as well.

Enclosed you will find one of your order blanks that I cut out of one of your '41 Expositors and a check to entitle me to a year's subscription to this challenging and inspiring magazine.

Yours,

E. T. J.

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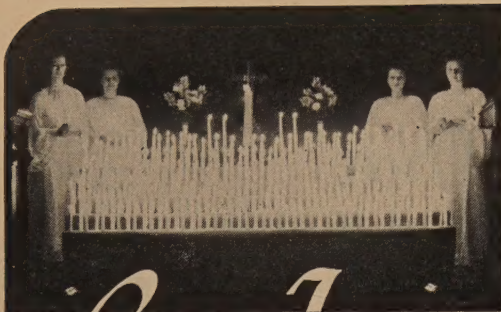
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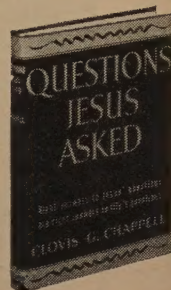
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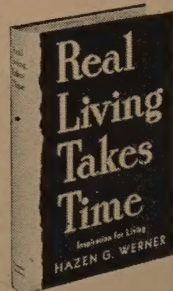
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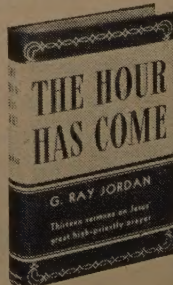
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CATCHING AND KEEPING OUR AUDIENCE

GORDON PRATT BAKER

CATCHING and keeping audience attention is the achievement neither of accident nor of miracle. Rather it is the result of careful pulpit planning. For there are certain elementary principles which, scrupulously followed, guarantee even the most inarticulate among us a respectful hearing.

In the first place we must remember that long before we face our congregations we determine their interest in what we are going to say by the type of subject we select. Sermons often fail not for want of oratory but for want of vital significance. Preaching is no casual business. Its pronouncements cannot be taken lightly as a literary enthusiast's gay commentary on. "A Mid-summer Night's Dream." Salvation is not the serious business of the preacher it will never become the serious concern of the parishioner. Yet invariably the preacher reveals how earnestly he evaluates it through the kind of theme he chooses to discuss with his people. After all he is completely at liberty to decide what is sufficiently important for them to think about in the service. A glance at the sermon topics in Saturday's paper often indicates that many of us are more concerned with mental hygiene or social forecast than with the solemn proclamation of "Thus saith the Lord."

Successful preaching begins with an important subject. Whatever our talents—or the lack thereof—men will listen when we have something worth their attention. It never ceases to encourage me that Moses might stutter and Jeremiah might be only a child but men will give ear to them once they voiced what the Lord told them to say. Inherently men are hungry for a triumphant gospel which relates the will of God to the ways of life in a realistic manner. They will instinctively sense the electrified atmosphere of a pulpit alert to the power and purposes of God. That they will respond is evident in the account of an old woman who eagerly described her conversion experience to a colored mammy. When she had finished her glowing narrative the rapt Negress

was silent for a moment, obviously lost in deep meditation. Then she looked up at her mistress with a beaming smile and exultantly exclaimed: "Missy, it's good to hear you; but it's better to hear Him!"

In selecting my sermon subject I always ask myself whom the congregation is likely to hear in its presentation.

In the second place, therefore, I make wide use of the Bible as it applies to modern life. There is a two-fold reason for this. It gives me an authority which the ages have verified and thus provides me with a bedrock premise. But also it gives me a specialty which qualifies me as effectively in my field as the physician is qualified in his. For my interpretation of Scripture is as vital to my people's souls as the doctor's interpretation of his medical books is vital to the diagnosis of their varied illnesses. Above all else, the Bible is life speaking to life; hence it must speak through life. When that transmission is the paramount objective of the pulpit people will listen because they intuitively recognize the distillation of human potentialities.

It is no coincidence that a weakened rostrum parallels the contemporary decline of expository preaching. If we cut ourselves off from the source of spiritual power we are no more vital than electric lines which make no contact with a generator. They may dangle from high poles, like preachers in the raised pulpits of divided chancels, but they provide no light. That this is our present condition is apparent in the statement of a young clerical friend of mine who recently declared: "I wish I knew more about the Bible. I'd like to preach from it." When I asked him how often he studied it he replied that he did not have time to do so because of the countless errands he ran for his parishioners and the innumerable demands of his mimeograph machine.

We can hold attention only when our preaching is undergirded by an effective authority, of ourselves, to be sure, but also coming from beyond ourselves to guarantee the validity of our insights.

In the third place I am very careful in determining the precise opening of my sermon. An attractive or provocative beginning prevents the congregation from settling down for "a long hour's nap" after the anthem or hymn. I learned this lesson early in my ministry—and quite by accident. At the close of one of the first services I ever conducted one of my officials teased another when they came down to the door of the church together. "Al," he said, "how come you didn't go to sleep in church this morning as you usually do?" The second man flushed but answered without the slightest hesitation: "In his first sentence the preacher said something I didn't agree with, and I had to stay awake to see how he was going to get out of it."

Beginnings must be creative of interest. Unless we can indicate in our opening remarks that we have something important to present in an interesting way we cannot hope to catch and keep the attention of our audience. There are many ways of giving that indication. A human-interest story full of spiritual power, a soul-searching poem, an epigrammatic statement of the fundamental thesis, a direct and stimulative question—all these kindle a spark for the sermon to fan into a flame of faith. If we fail at this point only the most devoutly determined attendant will hear what we say.

Having made such a beginning, however, we must press home our advantage through a positive approach to the subject at hand. It is easy to preach negatively. It is constructive to preach positively. This is not to say that we should overlook the shortcomings of our congregation. But neither should we close our eyes to their potential strength. They are probably far more aware of their weakness than we are. For that very reason, however, they may never have concentrated on their spiritual capacities. It is here that Bible preaching is most effective if it is soundly done. For it makes clear the simple and transforming fact that the saints are not the piously scrubbed and altogether foreign personalities which we see in stained-glass windows; rather they are shrewd, down-to-earth individuals who, like as not, are wearing overalls instead of halos and are doing the job they best know how to do in order to make the world a better place in which to live.

There are limitless untapped spiritual resources in the lives of the men and women who sit before us Sunday after Sunday. They can be awakened to those resources only by a forthright, positive delineation of their true nature. Once they begin to see what we are uncovering in their own souls they will hang eagerly upon

our words—even though at times we make them fidget—because we are relating them personally and significantly to the vital issues of life.

To do this without confusing their thinking we need a clear-cut sermon outline. I do not mean that we should dangle a rattling skeleton in the pulpit. Our people need to see a living gospel. But they need also to realize that it is vertebrate. They cannot possibly remember every word we say—for which we may thank God and take courage in our unguarded pulpit moments. But they can and will remember key words and key phrases, especially when our speech is well turned. These, combined with the illustrations which we use and which will cling to their minds like burs to wool trousers if they are aptly chosen, enable them to carry home the burden of our appeal.

There is, however, a subtle danger inherent in our very concentration upon these essential principles. We may become so absorbed in our choice of subject, our use of the Bible, our opening sentences, our positiveness of approach, and our clarity of outline that we may forget the need for a change of pace. Just as a baseball pitcher is successful because he does not hurl the same kind of ball every time he throws to the batter so we succeed only when we vary our style and emphasis. This is not to discard the major thesis of our planned pulpit work. Nor is it to jump about like children playing hop-scotch. Instead it is to take advantage of the natural rhythm of life. People tire of one note, whether it be musical or theological. They want—and need—harmony. There must be balance if there is to be genuine conversion. Religion is all-embracing and thus must be made totally applicable to the situation in which our congregations live. So we must carefully counterbalance judgment with love, hope with history, purpose with attainable power. And we must never let our audience outguess us by falling into a stereotyped method of presenting our salient truths.

It is inevitable, of course, that observant listeners will eventually discern the basic theological pattern to which we cut our sermonic cloth. But they need not know before they see it what kind or color the cloth will be. There must be an underlying consistency of thought if we are to be authoritative. There must also be a variety of expression if we are to be interesting.

This means that we must pay special attention to our sermonic timing. Many a potentially fine sermon has been ruined because the minister used it before he was ready to handle it properly. It is better to use a proved old

mon than to offer a premature sermon, for the latter has no more strength than the un-
nely infant and, unfortunately, no incubator
keep it alive. Before we rush into the pulpit
with a newly discovered idea, therefore, we had
better trace its moral and spiritual implications
to their roots so that we can describe them ac-
curately. For a congregation has an uncanny
ability to sense what is valid even though they
are not too familiar with the specific field of
discussion. And if they feel that we are spiri-

tually immature they will not be overly con-
cerned with what we say.

Finally, we must develop a sense of climatic
conclusion. When we have indisputably estab-
lished our major premise we must stop—even
though we have not exhausted our sermon
notes. The most unpopular preachers are al-
ways the men who finish their sermons and
don't know it. The effective ones lift their
people to the heights where God dwells—and
leave them there.



WHAT KIND OF A WORLD ORDER?

HOWARD M. HILLS

HAVE on my desk a letter from Dr. Albert
Einstein, the world renowned physicist.
Here are a few sentences from it:

"We are confronted by a war crisis. Almost
imperceptibly we have moved from our post-
war ideal of world cooperation to an acceptance
of acute national rivalries. At the highest of-
ficial levels and among ordinary people, talk
of the next war is commonplace. Govern-
ments proceed as if war were inevitable. Yet
there are no essential factors in dispute, deter-
mining the physical conditions necessary to
peace, which need lead to war between the
United States and Russia. Although there are
political issues which are causing great dif-
ficulty, it is gross error to believe they can be
solved by resort to war.

"... Now, more than ever, the immediate
responsibility for insisting upon the peaceful
solution of the world crisis rests with thought-
ful citizens."

For decades leaders of national and interna-
tional movements have been talking about the
establishment of a "new world order". The
dawn of the atomic age has impressed all of
us with the urgency of such an enterprise. But
one question remains, "What kind of a world
order is necessary for the continuance of hu-
man civilization upon the earth?"

There are two ways to answer that question.
The first answer concerns itself with the
requisites for the life of man as a physical
creature. This answer comes within the scope
of the physical and biological sciences. It is

undoubtedly this that Einstein meant when he
wrote, "there are no essential factors in dispute,
determining the physical conditions of life."

In his famous chapter on Environment,
Henry Drummond wrote, "The natural world
itself is about as good a world as might be. It
has been long in the making, its furniture is
all in, its laws are in perfect working order
... The Divine environment has little more
to do for this planet as far as we can see." All
organic life below the level of man lacks
nothing, and as far as man's animal nature
alone is concerned, he, too, is complete and
satisfactory. He has food and drink—good
food and good drink. There is in man no
purely animal want which is not really pro-
vided for.

Our world has been brought to a level of
productivity undreamed of a half century ago.
A clever advertisement expressed it in this way:
"John King's cottage today boasts comforts
that King John's Castle could not afford". And
yet the very magnitude and complexity of
twentieth century productivity sneers at us.
Material sciences, that were supposed to give
man everything, now mock man, their creator.

But an animal walking upright on his hind
legs in a physical environment is not all there
is to human life. "The moment we pass be-
yond the mere animal life," Henry Drummond
goes on to say, "we begin to come upon an in-
completeness . . . an unexplained restlessness,
or a dull sense of want which passes slowly
into an abiding pain."

This brings us to the second possible answer
to the question, What kind of world order is

necessary? This second answer goes beyond the biological needs and cravings of man. It recognizes that "God formed man of the dust of the ground (physical man) and breathed into his nostrils the breath of life, and man became a living soul."

The second answer requires the insight of philosophy and religion. It has to do with the needs and cravings of the spiritual nature of man. It is concerned with the food man puts into his stomach and the coat he wears upon his back, but it adds, in the words of Jesus Christ, "The life is more than meat and the body more than raiment," and "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The Christian world order has always been at variance with that which has prevailed in the thinking of temporally minded world leaders. But beginning at Jerusalem and Judaea the followers of Jesus impressed upon the world the conviction that an all-wise God had created the world. Within a generation after the day of Ascension the Apostle to the Gentiles wrote "The wisdom of this world is foolishness with God." And within the span of three centuries a mighty emperor found it expedient to replace the Roman eagles with the Cross of Christ.

For a thousand years nothing and no-one challenged either Christianity or the spiritual and moral order it propounded. But in our time another culture has evolved which does challenge the Christian doctrine of the world and its meaning. That culture is naturalism, and its associate, secularism.

In his *Civilization On Trial*, Arnold Toynbee says, "Civilization, as we know it, is a movement not a condition, a voyage, not a harbor." We may be drifting toward total catastrophe, in which case the pygmies of central Africa may be called upon to preserve a vestige of human society. But it also seems possible that we may be painfully working our way toward a new pattern of world unity. At any rate, we are certainly living in the first world-wide civilization that this globe has ever experienced.

In this world-encircling civilization, materialism and secularism have so entangled themselves into the thinking of men that people everywhere are perplexed to know just what kind of a world we are living in; or where we are going; or what possible goal life can have.

The question now becomes, Can Christianity, in our day, become a faith which can declare the nature of the world and provide a technique and goal for human life? Recently Winston Churchill told 8,000 people assembled in Albert Hall in London, that "all hopes for

peace will come to naught unless the structure of the new Europe is built upon a moral and spiritual foundation." Can Christianity in our day lay again that foundation for an enduring world?

This is a grave question. To lay that foundation will require the re-thinking of our whole concept of the world. It will require the re-discovery of three vital Christian concepts:

1. A divinely ordained world order.
2. A man-centered world order.
3. A spiritually regenerate world order.

We must re-discover the conviction "In the beginning God . . .". This does not necessarily deny all evolutionary theory, nor does it contravene or contradict any of the facts of science. Religion cannot afford to shut its eyes to scientific investigation. Science has slowly shaped for us a picture of natural processes which the open minded searcher for truth cannot ignore. But natural origin is not the same as ultimate origin. And a process, even scientifically described, is much less than the power that moves in and through that process. Vital religion acknowledges the reality of the processes of the seen world. They are measurable and describable by science. But vital religion holds, too, the conviction that there is a personal God, unseen but none the less real, and that "In Him we live and move and have our being." Christian common sense requires a working balance between our sensory and scientific insights, on the one hand, and our spiritual intuitions on the other. Neither Christian faith nor reverent science will ever be satisfied with a world order which is not set forth as divinely ordained. And no religion has any right to be called a religion which does not take its stand firmly upon the proposition that "the earth is the Lord's and the fullness thereof."

An enduring world order must originate in God.

The second rediscovery we must make is that of a man-centered universe. All naturalistic explanations of the world and of life attempt to liquidate personality. They try to reduce all personality to terms of natural processes. The attack is made by a single thrust upon the divine personality of God and the human personality of man. As soon as we lose our concept of personality, it becomes impossible to keep God in heaven or keep the soul in man. When truth and love, mercy, justice and freedom are explained as merely the results of cellular division, God is reduced to blind force and man has become an automaton blowing off steam. So the real conflict between theistic

(See page 432)

THE RURAL PARSONAGE

PROF. RALPH A. FELTON

PASTORS' wives, as a group, are the best educated women in the rural community and receive the least for their work. Over three-fourths of them attended college and nearly 98 percent are graduates from high school. The average pastor's wife usually refuses to hold a church office; yet, because of her training and her interest in her husband's work she is engaged in thirteen different church activities. She lives about 32 years in a house she does not own. She pays no rent and makes no demands on the landlord.

In our study we used a check-list which contained a total of 215 questions. There were our possible answers indicated on the check-list for each question. This gave us a fairly accurate picture of the needs in the home of the average rural pastor. One pastor's wife writes:

"Our people may well be proud of this parsonage. We are young people. It was a joy to move into this lovely house,—our first one after finishing the Seminary. We are glad to show it to anyone who comes."

The wife of another pastor lives in a northern State where the winters are severe. The old parsonage in which she lives is in poor repair. She has no sink, no refrigerator, no closets nor storage space, no washing machine and no bathroom. Yet she does not complain. In our whole study we did not receive a half dozen complaints. Note this letter from the wife of a rural pastor.

We have no sink. Our bookshelves are orange crates. My husband uses our bedroom for his study. I hang the clothes in the living room to dry on rainy days. We do not have one closet in the whole house. There is no bathroom nor running water. Our garage is an old barn where we must also keep our chickens and where one of the neighbors also stores his hay. Our home furnishings are all second (or third) hand. But whenever I plan to buy or fix

*Drew Theological Seminary
Madison, New Jersey*

something I think the money ought to go to folks who have less than we have.

It is the responsibility and the privilege of the church to provide a modern parsonage which will enable the rural minister's wife to make her best contribution both to her home and to her church and community.

The Pastor Needs a Study

City ministers have a room in the church for a study, but in 87.6 per cent of the cases the study of the rural minister is in his home. Only 52 per cent said they had an adequate study. A pastor's study is his workshop as well as his storehouse of ideas. He needs an extension telephone in his study, bookshelves, a table with a large top, filing cabinets for sermon material, a typewriter, a mimeograph and a storage closet for supplies.

The pastor's study should be on the first floor with an entrance from the front hall so that those who come to see him need not disturb the family.

One rural minister in Pennsylvania reported that in one month he had 46 different people stop in at his study to see him. His well-equipped study had its influence on at least 46 people that month.

Modern Kitchens

The 1171 pastors and their wives reported that the kitchen was the one room in the house that was the most inadequate.

One parsonage out of five is still using a coal or wood stove. Yet 94 per cent of the homes have electricity. All could have a gas or electric range.

One of the most encouraging phases of the parsonage kitchens is the large number that have running water. In 95 per cent of the cases there is a kitchen sink supplied with water. Some of these, one out of six, were not of the right height.

Six parsonages out of seven have an automatic refrigerator. Home freezing units are

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CLERGYMEN'S BAD HABITS

"CLERGYMEN acquire bad habits!" This rather astounding statement was made by Chaplain (Lt. Col.) Robert Schock, USA, public speaking instructor at The Army and Air Force Chaplain School at Carlisle Barracks, Pennsylvania. The chaplain has been instructing a course in "Pulpit and Microphone Technique" at the school for the past two years. In this work he made the startling discovery that most clergymen in practicing their calling pick up such bad habits in pulpit technique that after some years most of them stand in need of professional help.

This discovery is not only confined to military chaplains. Over four-fifths of the students with whom Chaplain Schock has worked since the inauguration of his course, have been civilian clergymen commissioned in the Reserve and the National Guard. Thus he has handled a good cross section of the entire clergy of the United States. Faulty pulpit technique is not confined to any denomination or any group of denominations, he says. The students at The Chaplain School comprise all denominations and the school is believed to be the only one in existence at which so many clergymen of so many different faiths are trained together.

It all began in the latter part of 1945 when The Chaplain School was planning a course of study to improve the pulpit techniques of Army and Air Force Chaplains. In one sense of the word, this was a presumptuous idea, for on the average the chaplains then attending the school had been preaching for 12 or more years. They were experienced teachers, so why should such a course of study as this be proposed? During the war years the army had an excellent opportunity to study the effectiveness of clergymen as a whole. Thousands of civilian clergymen entered the Army to serve as chaplains, bringing with them all the accumulated experience of years of working in their civilian calling. A surprisingly large percentage of them, however, were singularly ineffective preachers. It was not that these men lacked sincerity or the religious training or the sympathetic understanding that characterize a good clergyman. It was simply that all clergymen are not good preachers.

The Chief of Chaplains determined to change that situation, if possible. Since The Chaplain School is the one agency through

which all Army and Air Force chaplains eventually pass, it was decided to toss the problem into its lap. The first approach of the School toward this problem was a simple one. It would purchase a recording machine, make a recording of the delivery of each chaplain who went through the class, then play the recording back to him and, he, having heard his mistakes, would take steps to correct them. It was soon discovered, however, that there was a fallacy behind this procedure. The fallacy lay in the assumption that every clergyman was, or could be, a good critic of himself. Initial experiences proved that, although clergymen in their colleges and seminaries may have been well trained in public speaking, over the years they have forgotten so much about the subject that they are no longer reliable critics of themselves. After preaching for a few years a clergyman becomes so accustomed to the sound of his own voice that he ceases even to listen to it, far less to be critical of it.

Another very important discovery was to find that the average clergyman thinks of himself as a very fine preacher and is quite startled when he hears a recording of his own voice and finds that he is not as good as he thinks he is. The average clergyman has become so accustomed for years to hearing members of his congregation tell him on Sunday morning that he has preached a good sermon that he begins to believe it himself. The fact remains that his delivery, however good the content of the sermon may have been, might have been very poor. Since congregations are generally very reticent about criticizing their pastors, however, the average clergyman can easily and unconsciously be led into believing that he was doing an effective job of getting over his sermons.

Another aspect of the problem was found to lie in the fact that a young clergyman at the start of his career is conscientiously aware of the methods taught him in public speaking and homiletics courses. So he tries many approaches and techniques. He soon discovers that one, two, or three of these methods are particularly successful and applicable to his talents, and accordingly he specializes in them. Over a period of years this specialization becomes a habit, and soon every sermon, Sunday after Sunday, has the same construction and tech-

(See page 416)

PUBLISH AND CONCEAL NOT

EDWIN WYLE, D.Th.

WE still have people and churches who do not believe in advertising. They feel it is not only unethical, but even undignified. For such, all that a church can honorably do is to hang out its shingle, and wait for the folks to come to the feast. But there are cogent reasons why churches not only could, but must advertise their wares in this uncertain age.

A Publicity Manual of the Presbyterian Church gives three reasons why the church must have a publicity program:

First—Because the church has the greatest thing on earth to advertise.

Second—Because advertising is the best way to reach the greatest aggregation of people. There is no place in the world today so remote cannot be reached by advertising.

Third—Because the church has no right not to use this way. The Protestant churches of the United States, it is estimated, can seat approximately sixty million people. The actual membership is around 30 million, so that if all of them attended church, we would still have room for thirty million more to worship. But unfortunately less than one-third of the church members occupy their pews with anything like regularity, and the church in consequence is operating on about 28% basis of capacity. Any business operating on such a basis would go bankrupt. It is because of these empty, hard, cold seats that the church must be "sold," in some way, to its own membership and also to the man in the street.

Jesus knew the great principles of publicity. He knew when to make a release of news, and when to refuse a release, and any one who knows this is a good publicist. To the leper whom He had healed, He said, "Don't tell anyone." To the man freed from demons, He said, "Go tell thy friends what great things I have done for you."

Our business is to "sell" the church, and all that it stands for. I first learned the importance of this task when I was sent to Africa with scarcely any material equipment, and found the work well-nigh impossible. In later years in South America, after trying to do something in almacén (store) buildings, I wrote the Mission Board that it was necessary to have some kind of a building that would be regarded by the native element as reserved

solely for religious services. The people who had any semblance of religious ideas, could recognize nothing but an ecclesiastical-looking building as advertising the fact of religion, and to their everlasting credit, the women of the State of Ohio erected a small but churchy church building.

How shall we "sell" the church? The best methods to be adopted, lead into a very wide field. It is not good advertising when the church building does not help to "sell" your product. We have some very fine Protestant buildings in this city. One cannot go into any of them without feeling a reverent and worshipful spirit. But we also have many monstrosities. Many of us who have insufficient or poor equipment must use in greater degree, other means, if we would attract and "sell" the church. Do all you can to make your church building attractive, both inside and out, so that when people come they will want to come again.

The minister himself, is about as vital an advertisement as the church can have. Even the minister's personal appearance must be considered, and this too without hanging any philosophy to breeches and coat-tails, though Carlyle essayed it with considerable success. Fine feathers do not make fine birds, but fine birds are terribly handicapped by poor feathers. The average preacher stands in front of several hundred eyes at least two hours every week. Creases of trousers, and the art of laundering are really more important to know than a little Hebrew.

It is a shame that some churches are still afraid of clerical gowns to be worn in the services, but I rather envy the men who dress in accordance with the settings of their service. This is high treason for me to admit, but it is true just the same.

Despite the fact that the public often believes otherwise, comparatively few preachers are cursed with a diseased egoism, or such lack of fatal fluidity that they cannot learn from others, in words and ways. So I watch the way that other men and churches bring their case—plea—conviction—faith—or whatever it may be before their public.

We all should aim for solidity in our advertising, by that I mean that while sensationalism will attract a fickle crowd, it cannot hold it. Once the bloom of novelty is worn off there is little of lure or inducement in the announce-

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ment of such secularities. Men will come to hear a sermon on, "A Row in a Saloon" or "Why Mary fell Out of Bed," but they won't come for long, and further, there are very few preachers who can keep that up anyway. There are very few Peter McKenzies, or even Billy Sundays, in the world. It is not good publicity.

I overheard two men talking the other day. One said, "I see by the newspaper that the Rev. So-and-So, is going to tell us what he thinks of Jimmy Walker—the late Mayor of New York)—Who gives a hang what he thinks of J. W.?" Sure enough, who does? There must be organ music in the pulpit as well as in the choir-loft. A petty Jew's Harp.

But to come to the practical side of Advertising. Printer's Ink and Church progress are fairly synonymous terms, and the printed matter that gives new vitality to religious interests is a direct help to the work. Modern churches, and some that are not so modern, have printing outfits as part of their equipment. Advertising lifts the quality of the thing advertised. This is true not only in the commercial world, but is doubly true in the religious field. Up to now the church has had the tendency to undervalue herself. It has failed to rise to an adequate conception of its dominant position. It has failed largely, by its own attitude toward itself, to impress the world with the tremendous importance of its mission and its message.

There is no force in the world today more potent and far reaching than the force generated by rightly-directed publicity. It is a force that goes into men's homes, and suggests to them what they shall eat, what they shall drink, and with what they shall be clothed; where they shall travel, how they shall travel, and even how they shall act. It is a force that moulds the course of their lives, influencing their politics and their religion. This force, rightly harnessed to the cause of religion, should be made to help bring about the coming of the Kingdom of God. Years ago I had a position in London, on two newspapers, the one "The Financial Times," the other "The Christian Commonwealth." Since then I have edited "South American News," and the "Christian Messenger,"—two so-called secular journals, and two religious periodicals, two in Europe, and the other two at the extremities of this Western Hemisphere, but the "Financial Times" beat them all as a "religious" journal, dealing with men just where they live.

The preacher who is expecting a crowd, as a result of able publicity plans, will look to

himself. Show me a preacher who advertises, or a church that has a real program of publicity, and I will show you a preacher who never enters his pulpit half prepared. When our churches discover what extensive and sane advertising will do for the preacher and the church, the mediocre preacher will vanish from the pulpit. The church that catches the eye and attention of the public by wise advertising will not long tolerate the antiquated method and traditional trappings and unsocial atmosphere which so often stands between a church and the hearts of the people.

All printed matter issued by the church should be dignified, clean and artistic, and in keeping with the beauty of the sanctuary and the greatness of the church. Some time ago I received a stack of cards to distribute to my congregation in connection with some Union Services in which we were participating. I looked at them, and then took them down stairs and dumped them in the furnace. Too bad to waste good advertising? Not at all. I did not want to convey to my people the idea that the services would correspond with those cards. It was "tar and mangle" printing and the advertising effect would be bad rather than good.

Well-printed cards are very effective as an advertising medium, but I find they must be small. If the card is large it is thrown away oftentimes, if it is small it is placed in the pocket, and is often used later. Furthermore really to accomplish much, they must be different. They may be left in the Post Office, Hotel Lobbies, Railroad Stations, Banks, etc., and if well and attractively printed, will do the job. Blotters given to business offices are always acceptable, and will remain on their desks until dirty or disfigured.

We publish a weekly paper in our church of four pages. This is mailed to the families of the church every Thursday, and while small, has the advantage of keeping the work of the church before the whole congregation, even the absent congregation, as nothing else can do. Using such, the people simply cannot get away from the church. This entails some expense, but using second-class mailing rates we are able to send out 400 copies anywhere in the county, and in separate bundles to other and further addresses, at the rate of about 10 to 15 cents for the whole bunch, per week. The Post Office requires us to sort them into packages for different zones. It is eminently worth while.

As a one-time journalist, and now a minister, I have been on both sides of the hedge. The fact is that the Press does not understand

Pulpit. I am equally sure that the Pulpit does not yet understand the Press, and yet they are concomitant, the one of the other. That is happening in policies, in trade, in the circles of labor and industry—all these things, the facts of which the newspapers report, are also interpreted by the prophets of religion, if they are true to the task, but in the steadier light of a divine philosophy of life. Sometime ago I dropped into one of our city churches. The minister was preaching on the travesty of religion as depicted on the screen in a recent picture. To my mind the leaders of the church are recreant to their high duty, if they stand apart from the news agencies, in whatever form, and newspapers are not friend or enemy, but ally.

Remember always that daily dealing with every side of life, and especially with the seamy side, its failures, contradictions, moral turpitude, touches the minister and newspaper man alike in cynicism, but has the tendency to make the minister more the dogmatic of the two. So the editor oftentimes turns away from the preacher as from an unpractical realist or theorist. At the Church does have news. Handling hundreds of millions of dollars, its operations are important economically. As a Social Agency it has no compeer. But preachers are poor newsgatherers and poorer news writers, since they are not always welcomed in the editorial offices.

How many ministers send in copy written with a stubby lead pencil on a piece of deckle paper, and then get annoyed because the "sub" does not feel it is worth his time to prepare the copy for the linotype operator!

All news items should be written on the typewriter, double spaced, treble is better, (carbon copies kept) and condensed in volume as much as possible. Editors will welcome such copy if it be not over-wordy. Recognize the fact that the church has a great opportunity in announcing its news to the public, through the medium of the newspaper, and it generally will go along.

What, where, when, who and why are the things to remember when writing for the Press, and make each sentence count.

Successful copy-writing is brief, informative and to the point. You are selling ideas, so never put a heading to your copy, the Editor tries to attend to that. Don't wheedle for courtesies. Offer things boldly because they are news, and good news. Don't expect them to print things just as you write them. Editors, like yourself, like to write in their own way, and they have the advantage of special training.

The latch string to a world of publicity and opportunity is hanging on the outside of the press door, ready to be pulled by the minister so soon as he is ready to pull, and if you desire to see fulfilled the Master's command, "Go ye therefore into all the world, and to every creature," then grasp the opportunity and pull the string.

Some day our seminary courses will include the practical. That will start when the church is willing to do a little training in the great profession of Religious Journalism.

My Church

This is my Church—it is composed of people like me. We make it what it is. I want it to be a Church that is a light on the path of pilgrims, leading them to Goodness, Truth and Beauty. It will be, if I am. It will be friendly, if I am. Its pews will be filled, if I help fill them. It will do a great work, if I work. It will bring other people into its worship and fellowship, if I bring them. It will be a Church of loyalty and love, of fearlessness and faith, if I who make it what it is am filled with these purposes. Therefore, I dedicate myself to the task of being what I want my Church to be.—From *Brooklyn Central Church*.

A Prayer of Supplication

Eternal and ever-present God, unto Whom all hearts and minds are open and Who knowest the desires that move men to action, we pray that Thou wilt look with mercy and patience upon us. We long to make our wills one with Thy holy will. Enter deeply into us and purify all our attitudes with Thy love. We yearn to present to Thee our lives, as acceptable sacrifices. Yet we do not know how to praise Thee as we should. Cleanse us of all that constitutes a barrier between us and Thee. Help us, we beseech Thee, to draw near to Thee with a sincere consecration. Grant us Thy grace that we may walk before Thee in purity and honesty. May we have a lively faith that lays hold upon Thy strength and makes it our own. May we catch glimpses of our Master's mind and heart. Stir up within us a great longing for divine things. May we be sensitive to the guidance of Thy spirit. Thus may we, in quiet times and in active endeavor, enjoy rich fellowship with Thee. In Jesus' name, Amen.

Jesus Christ came to this earth to gather up the lost and the sinful, and return them to God's protecting love.

The Editor's Columns



First Impressions

THE moon was due to rise at ten-thirty. That was with the proviso, that the heavy, threatening overcast which had boiled up into dramatic thunder-heads at sundown would permit it.

But it was the moon rather than the threatening storm, which had its heavy boot on the accelerator as the car rolled south, left the main highway and wound through a rough, head-light-bored tunnel of ground palmetto and swamp cypress, and stopped beside a boat-house and dock where the sign, "U. S. Government Property. No Trespassing," bade others turn back.

The 'gator capturing gear handy in one of many high-powered motor boats used by Wardens of the U. S. Wildlife Service, the five of us were shortly planing along over the black, glassy surface of a canal where sense of feel rather than sight directed the man at the helm, between eerie black shadows which thrust upward along each bank.

Lying well out over the bow, Dave DaLie, noted Herpetologist of Okefenokee Swamp poised with his cable-snare. Behind him, "Lint" somehow managed to maintain his standing balance as the boat swept on from one curve into another, and incessantly played his beamed spot-light, which stabbed out far ahead into the dark, from one side to the other.

Suddenly he flashed his light for a brief instant, back upon Hiram at the motor. The motor's staccato roar coughed once or twice. Then silence. Like some mysterious hand out of the jungle-dark held us, the bow of the boat dropped suddenly from its high racing position and the long white trceries of foam which had blurred out V-shaped from our bow, as we raced along, dropped back into black waters.

Carefully picking up the paddle, "Hi" moved the boat slowly and without a sound toward two glowing red embers several hundred feet ahead, upon which "Lint" was holding his light. Dave, with his noose handy, leaned

far out over the bow, head close to the water and holding his nose, gave out with low, muffled, nasal grunts as "Hi" inched the boat along.

We were nearing those two red spots much faster than was due to our forward movement alone. The deep, glowing, red eyes moved toward us to challenge our presence in that particular bull 'gator's realm, faster than we moved toward them. Silence—tense, thrilling silence held, save as Dave repeatedly grunted his nasal challenge in pure Crocodilian.

Out of the dark ahead slashed only by the beam of light, a huge uncanny creature slid toward us effortlessly and stopped three or four feet off our bow. Dave callenged again and poised his snare.

There was a splash as he lunged with the loop, but the wary thing was too fast and he was on his way. "Lint's" light followed him as he passed the boat, its occupants hardly breathing and tense with the excitement of the moment. From the tip of his rough snout to the last scale on his powerful tail he was longer than the fourteen foot boat and there were at least four in the boat willing to admit he looked safer and behaved better in the water than he would have had Dave's snare found its mark.

"Hi" 'lowed as how we'd all have joined the submarine service had Dave done tied onta 'im."

Then the skies opened wide and wept copiously. We couldn't have been wetter in "Hi's" submarine service. But rain helps rather than hinders the 'gator hunter, and Dave held conversation with not less than two dozen bull 'gators in that torrential downpour before the skies cleared and the moon came out over old Okefenokee, making fantastically wierd silhouettes of moss-draped cypress, gowned spectres of the swamp-land.

With the rising moon, which high-lighted the boat and the hunters, the red eyes which the light picked up, saw us probably before we saw them, and sank below a rippleless sur-

long before Dave could "talk" them up
se. The hunt was over!

But for some of us that eerie experience will
ever be over. While we had gone out, not
kill, but to live-capture a big bull 'gator,
circumstance forbade accomplishment. But we
were introduced to the unspeakable thrill of
gator hunting, and first impressions do count.
They count whether one is hunting 'gators in
a deep, uncanny night of the swamp or
in the light of the noon-day sun. In
either case it is a thrilling experience and the
one who ignores preparation or caution in
either direction will return home empty of
find.

Christian Citizenship

BY THE time election day rolls around,
Mr. John Q., and that is you and I, will
be weary of the blatting radio's charge
and counter charge as the politicians work up
what promises to be a new high in cam-
paign mud-heaving and pot-and-kettle smudg-
ing. It is conceivable that home radios, nation-
wide, will lapse into unusual silence as the
fussy scramble for seats in the gravy-train
progresses for the campaign spectacle becomes
more sordid as the years roll round, leaving
John Q. increasingly disgusted with the pro-
fession of politicking.

The temptation to wash one's hands of the
whole business is wholly understandable, but
there comes a time when one must choose
between preference and duty. Election day is
that day when thrusting preference aside, Amer-
ican citizens must respond to the call of duty.
The vote is every American's privilege. The
duty is every American's responsibility. As
ever before, the citizen who fails to register
and vote in the November election, actually
casts his vote for anti-American interests, for
it is still true one must be for or against, and
those not positively for are positively against.
The Epiphany Call of Milwaukee, reminds its
readers that the word "Vow" is the root-word
from which comes our word "Vote". A vote
signifies "the expression of a wish, desire,
will, preference or choice, in which the person
voting has an interest in common with others."
Vows are serious things. No less are votes,
and that Christian Citizen who makes his vows
on the Lord's Day, obligates himself to vote
on election day. There would be no question,
regardless of party affiliation or candidate, about
the health and sturdiness of representative
government if Church people would vote as
they vow.

In Georgia's deep, mysterious swamp, keep-
ing the boat trails open is an endless task, for
huge sections of dead vegetation slowly rise
from its bottom, constantly, and unless re-
moved would cause the swamp quickly to re-
vert to impenetrable tropical jungle. Your vote
and the votes of your parishoners are the only
means whereby your government may be saved
from reversion to a misrepresentative govern-
mental jungle.

The longer we study political manipulation,
thrust and counter thrust, during a presidential
election campaign, the less detailed appear the
merits of platforms and candidates. For the
uninitiate there is little to see and less to com-
prehend in a game of chess, particularly polit-
ical chess where every move suggests chiefly, a
threat to those of the opposition. And yet we
are in serious error who throw up our hands
in our abject confusion, and refuse to use our
franchise at the poll. As the Call points out
"hidden penalties are inflicted upon both the
innocent and the guilty because the careless,
non-voting citizen defrauds democracy of its
function and full effectiveness."

Christians vote! They "vote for men and
measures they believe are moving toward real-
izing the Kingdom of God in Human affairs."
The fire left unquenched will burn itself out,
only when it has run its full length of destruc-
tion, not before.

With amazing and startling revelations out of
Washington these days, we dare not ignore our
responsibilities as Christians and citizens under
a representative government. Vote yourself
and urge your people to cast their ballots in
November, or the time may be near when
Americans will be denied the vote or instructed
as to how they must vote. The choice for to-
morrow is ours today. Tomorrow can be too
late.

The Minister's Profession

WHEN a member of our profession, hav-
ing given expression to faulty judg-
ment, lunges at the fragile straw of
claiming his errant word or deed was that of
an individual and is not representative of the
Church, his second-thought gesture is as vain
as a wild pilot's idea that disregard for the
laws of gravity, jeopardizes himself alone and
not the plane he flies nor aviation as a whole.

A minister's careless moment is accepted
generally, wherever the Church exists, as a
weakness of the institution rather than that of
its representative, for a minister and his pro-
fession are so inextricably interwoven and in-
separable, that his Church is known far more

widely by what he is, and does, and says, than by any other one token. To deny that fact is not to alter it.

Monsignor Fulton Sheen, noted radio voice, which has brought me profit on more than one occasion, spoke recently before an audience in Tokyo composed largely of Japanese students and representatives of our occupational forces.

He is quoted by the Australian press as having told his audience, "The future of the world is on the shoulders of Japan . . . This is the future battleground between the forces of Christ and Antichrist . . . You are trying to imitate the West too much. In the West the sun is already on our backs. We are walking in darkness . . . We go back to the land of the setting sun, and leave you, the people of the rising sun."

Naturally the Japanese press made high capital out of his words. The talk delighted the Japanese in the audience, as it confused, confounded and embarrassed the occupation representatives.

Two brother priests, probably sensing the enormity of the error, strove to minimize its likely repercussions, by saying, according to the report, that while the press had correctly quoted Monsignor Sheen, it had failed to reflect the rhetoric which characterized the address, and hence tended to be misleading in printed form, while the Monsignor, himself plead that what he said were his thoughts alone, and not necessarily those of the Roman Catholic Church.

Issues presented by the thoughtlessness of representatives of the Church, whether it be Sheen's, yours or mine, are not so easily stilled. Sheen, himself, would be the last to deny that fact, for he knows that where goes his Church's priest, there goes his Church.

What a priest or pastor says publicly, if said honestly, of course, represents what he believes individually. If his Church does not believe it, he is a hypocrite and a rascal so long as he remains a representative of the Church. No minister, in his uttered word, be he Protestant or Catholic, may hold long public confidence if he be black as an individual and white as a Churchman. Church History is full of those who have tried it, and failed.

Regardless of how the Catholic Church views the matter of our "Western Twilight Era", as one Jap paper headlined the Sheen talk, and even if the temptation to play around, rhetorically, with the contrasting rising and setting suns is understandable, the Sheen claim to immunity for his Church, from the inevitable results of tossing an oratorical match into the

historic powder-keg of Japanese religions, is an empty one.

It is easier to render high disservice than service, to the Church, be it Catholic or Protestant. In view of the long, hard years of missionary effort expended to bring Christ to the Japanese, by our Church and by Sheen's lapse from his usual sobriety of thought and expression is to be regretted by all Christendom. It can undo much which has taken many years to achieve.

If you are a representative of your Church, think twice before you speak as an individual.

Peace Aims and Progress

ONE thing the nations of the world learned from Gandhi's non-violent resistance movement, that is the redeemability of mistakes, the chance to pick up after defeats and go on with the same persistent aim.

The long struggle is never a simple struggle, and failures come again and again, when great and lasting objectives are sought, but failure of a non-violent struggle is not followed by the demoralization which always follows on the heels of defeats of violence.

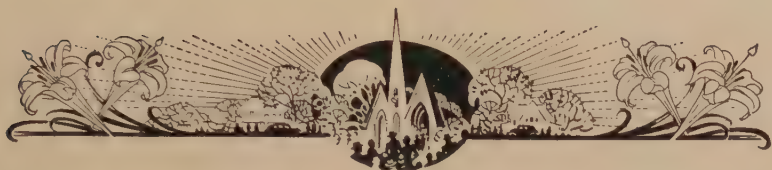
Nations learned also that *resistance* is always possible; violence is not always possible. Resistance can be stopped only by wholesale extinction of a people. Further, leadership from the outside is not always needed, as people can organize their own non-violent struggle,—an important thing for any people to learn—and any one, young and old, can take part in the struggle, since resistance requires no physical-fitness test, no age limit, no overwhelming budgets to sap the life of a people, resistance requires devotion to an ideal, with a single purpose in mind toward attaining that ideal.

Non-violence permits of calm and collected consideration, negotiation, and dignified planning; there is no heated passion to divert the struggle from its prime purposes, as violence brings upon the people involved in the violence.—*Dr. E. Stanley Jones, (excerpts from Christian Advocate, Aug. 12, 1948).*

Take Heart

In case you're hanging onto a corner of your old inferiority complex, here is something that is sure to make you let go: Remember that you are not so important that the Almighty gave you a corner on fear, misgivings, trepidations and uncertainties. Every human being has his share, and the person you are envying because of his sureness and self-confidence may very well be envying you!—*Jean Z. Owen, in "Your Life."*

THE CHURCH AT WORK



Radio Communion

"Here is a short article on practical Church method," writes Rev. John B. Oman, D.D., pastor of First Methodist Church, Ocean Grove, N. J., "which I feel Expositor readers will want. Here's my hand. May God continue to bless richly the great work you are doing."

Radio Communion

Quite accidentally I hit upon one of the best things that has happened in my ministry. A local radio station broadcast our evening services, without cost to the church, for a period of five months, which included Lent, Palm Sunday, and Easter.

Finding it impossible to broadcast our usual Easter Sunday Night Pageant, we decided to record a church service on a wire recorder and broadcast it directly from the radio station while the pageant was being presented in the church.

Realizing the impossible task of taking Holy Communion to all of the sick and shut-ins during Holy Week (at that time I had over fifty such persons), and knowing that they would miss Maundy Thursday candlelight Communion, only because of physical infirmity, I decided to make this recording a Holy Communion Service.

Afterward, many communicants told or wrote me that the Lord's Supper meant more when broadcasted than when administered directly at the bedside; their reason being that the hymns, organ music, and vocal selections made it seem more like "being in church."

One of my predecessors, a minister now retired because of blindness, suggests that other ministers might provide Communion for persons like himself, often unable to attend church, and free from the embarrassment of being a public spectacle at the altar.

My organist, quartette, and choir, cooperated wonderfully in making it as nearly like a Communion Service as possible. After the Call to Worship and Invocation, I announced that all

of the listening congregation that would, later in the service, like to receive Holy Communion, were invited to do so, and that they should provide themselves with a small cube of bread and a glass of grape juice or wine. Then a hymn was sung, providing an opportunity for the elements to be prepared before the ritual for Holy Communion began.

I preached a sermon inviting all those worshipping by their radios to accept Christ as Lord and to receive "the broken body and shed blood of Christ," with us whenever they were. The Invitation to Commune was given; the Confession made; Prayer of Consecration offered, followed by the Act of Communion.

Before the benediction, all those of the radio congregation who communed were asked to send a card or letter stating that fact. The great number was amazing. Everybody does not listen to Charlie McCarthy Sunday nights.

To prepare my own shut-ins for this service, the following announcement appeared in our weekly bulletin which is mailed to the congregation on Thursdays:

Easter Communion for Sick and Shut-ins

Easter Sunday night at 7:30 o'clock our broadcast over WBUD (1940 on your dial) will be a Holy Communion Service, prepared especially for the sick, shut-ins, and others unable to receive the sacrament at the altar of the church. Those wishing to commune will please provide themselves with a cube of bread, a small glass of grape juice, or wine, and receive with us The Lord's Supper on the world's greatest day—EASTER.

Where a pastor does not have a regular broadcast, he is asked to participate occasionally in a fifteen minute Council of Churches or Ministerial Union week-day broadcast. Here is his opportunity to administer Holy Communion by means of radio.

Knowing sufficiently ahead of time of his broadcast date, a card or form letter carrying an announcement of The Lord's Supper Service

could be sent to the entire membership or only to the shut-ins and sick, inviting them to commune. A newspaper announcement or advertisement would be an added possibility of advertising. For the benefit of those listening who are of another faith or membership, they too, early in the service should be invited to prepare the elements and receive the sacrament at the Lord's Table in their homes, at the altar of their hearts.

A broadcasted Holy Communion Service makes glad the heart of God's people for there are many who, because of physical infirmity, for a long time have wanted to do this in remembrance of Him.

Sermons Rarely Hit Mark

Dr. W. R. Inge, former "gloomy" dean of St. Paul's London, is quoted as saying that "he is convinced after a lifetime in the pulpit that preaching is an unsatisfactory business."

The now-88-year-old cleric, having recently undergone two operations, was unable to attend a Conference of Modern Churchmen on July 28, and his address to the conference was read for him, and apparently included the foregoing statement, amplified by the following quotation:

"It is like throwing a bucketful of water over a row of narrow-necked vessels. A drop or two many find its way in here and there."

Yet, we read in Matthews 9:37-38: "Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the Harvest, that he will send forth laborers into his harvest."

Again we read (Matt. 9:9-17) "And as Jesus passed forth from thence, he saw a man . . . and saith unto him, Follow me. And he arose, and followed him." Could it be that the "water" Jesus was throwing had a different quality and consistency? or that His aim at "narrow-necked vessels" was more studied? Dr. Inge's statement may cause many a thoughtful believer (and preacher) to turn to Amos (8:1-12), wondering if the day of spiritual famine is upon mankind. However, the true believer in Jesus Christ, the Saviour of mankind, will focus his mind and heart on the scenes described in Matthew, chapters 5 and 6, and with Paul say, (Eph. 4:11-15) "and he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God. . . ." W.S.R.

Youth Achievement Program

"Junior Achievement, Inc.," is a non-profit organization, which gives high school juniors and seniors business training through actual experience in organizing and operating miniature corporations, according to George O. Tamblin, Jr., national director, and which has "more than 1,000 such companies in operation in 21 cities throughout the United States."

Plans are under way to establish branches in many more cities, as outlined before local industrial and civic leaders in Buffalo, New York, in late July of this year, at a Statler Hotel luncheon meeting. The goal set for the Buffalo area is "150-teenage owned and operated companies with a total membership of 2,000 high school juniors and seniors; each venture to be sponsored by a local business or industry, and to be counselled and supervised by three-employees-of-the-sponsoring organization."

Here is an idea which seemingly merits the backing of every community in the United States. There are boys and girls in every community who need and are entitled to community-backed training and experience, upon which to build life work. Beyond the training and experience involved, boys and girls engaged in such a venture will remain a part of their local communities, where they are known, trusted and loved.

Our Presidents

Discussion groups will welcome the new and enlarged edition of "Our Presidents and Their Wives, including an added six-page feature, under the heading, "Interesting Facts About Our Presidents."

The booklet has 56 pages, is illustrated, and gives the essential historical facts concerning every President from Washington to Truman, with a condensed political history of the U.S.A., and tables giving the popular and electoral votes for every Presidential election. The cost is 25c, postpaid, and may be ordered through your local newspaper, or Information Bureau, 316 Eye St., N.E., Washington 2, D. C., money must accompany order.

Silent Comment

A young playwright once brought his masterpiece to George Bernard Shaw for an opinion. Shaw fell asleep while listening to the first act. The young author was indignant, and shouted "Mr. Shaw! Mr. Shaw!"

"Uh-yes? What is it?" asked Mr. Shaw.

"May I remind you that I came here to get your comment?"

"My dear boy," yawned Shaw "sleep is a sacrament."

"As preachers, do we heed this comment from the pew?"

Special Days

The publication, "Special Days, Weeks and Months in 1948," is available from the local office of the U. S. Dept. of Commerce for 10 cents. If there is no "local office" near you, requests and fee of 10c should be sent to Department of Commerce, Washington, D. C.

Interpreting Death to Children

The Journal of Pastoral Care, vol 2, No. 1, Spring, 1948, contains an article on this subject by Pauline Best, Simmons College School of Social Work, page 29. The Journal is published by The Institute of Pastoral Care, Inc., 100 Dover Hall, Francis Avenue, Cambridge 38, Mass. Inquire for the publication at your local library.

It is our understanding that the Journal is available to anyone subscribing to membership in The Institute; amount of fee for membership may be secured from The Institute, address as above. The issue is packed with material of interest and concern to every pastor.

Alcoholics Anonymous

One of the best booklets available on the nature and procedures of Alcoholics Anonymous is called *The Story*, published by the pamphlet Committee, Box 3121, Corpus Christi, Texas; 20c or less, depending upon the number ordered.

—*Bulletin Inst. of Pastoral Care.*

Baby Sitters Earn Money for Church Organ

A group of teen-agers from Milltown, Indiana, according to AP report of August 3, 1948; accompanied their pastor, the Rev. Mr. John Drollinger, Milltown Christian Church, Louisville, Kentucky, to select and purchase an electric organ for their church.

The source of revenue to cover the project? Baby-Sitting! A class of ten youngsters had earned the money by engaging in Baby-Sitting. The congregation has a membership of less than 100.

Wedding Wishes

I hope your wedding day will be . . . A beautiful success . . . And love will always light the way . . . The lasting happiness . . . I hope the sun will shine on you . . . Much brighter than before . . . And stars will keep you comforted . . . When night is at your door . . . May all your phrases harmonize . . . And all your feelings blend . . . Like colors in a rainbow, from . . . Beginning to the end . . . I wish you many blissful years . . . As husband and as wife . . . And pray that God will bless you with . . . The richest fruits of life . . . And when the shadows lengthen in . . . The hour of your ease . . . I hope your hearts will hold the joy . . . Of golden memories.

—James J. Metcalfe

"Leave-Word" Services

In organizing a plan for emergency service to residents of Erie County, New York, the Medical Association, made up a list of names to call either day or night, indicating specific services offered, which lists were deposited with fire stations, police stations, hospitals, doctor's offices, and four "Leave-Word" stations.

This idea can be adapted to church work, readily, under the guidance of a county-wide, or local group of churches. A printed, or mimeographed list of local churches, pastors' names, addresses, with telephone numbers for both church and parsonage; names of leaders of various groups, especially those of missions projects, Sunday Schools, recreations, parish events, posted in local town halls, school vestibules, business places, police stations, parks, gasoline stations, eating places, and motion picture houses, would attract "new" people in the community. It would also awaken the interest and cooperation of thousands of sincere local residents who have "gone to sleep" religiously and spiritually.

Every church in the community, regardless of denomination, should be included in such a plan, to avoid creating dissension and competition among the various groups.

"Leave-Word" stations would provide opportunity for any resident to give names of newcomers, addresses, number of children, etc., and would permit the newcomers to learn names and locations of community projects, in which they will share.

Marriage Counseling

A "Workshop" in marriage counseling is sponsored by the America Institute of Family Relations at its headquarters in Los Angeles, Calif.

The course this year is reported to include general principles of counseling, special techniques for marital difficulties, and both the administration and the interpretation of personality tests. Information regarding courses may be secured from The Institute of Family Relations, 5287 Sunset Blvd., Los Angeles 27.

Do Adolescents Need Parents?

The question, "What is the one thing every child must have for developing a rounded, self-confident personality?" was recently asked of Dr. Albert E. Wiggam, nationally-known psychologist. His answer will be of help and interest to all persons dealing with children, as well as parents. he said—

"The one thing every child must have is the security of love. I heard Dr. Katherine W. Taylor, author of 'Do Adolescents Need Parents?' say many parents destroy a child's self-confidence by saying, 'Mother won't love you if you do that.' They should say, 'Mother loves you and will always love you. Nothing you can do will keep her from loving you, but she does not like what you are doing.'"

Workingmen and The Church

Several Expositor readers have inquired about a series of addresses on "Workingmen and The Church," preached by Dr. Robert F. Coyle on Sunday evenings to immense audiences of workingmen and others interested in social movements of our times (1896) in Oakland, California.

The addresses were revised, and printed in a pocket-size book of 89 pages by The Winona Publishing Company, Winona Lake, Indiana, in 1903. Copies of the small book, above title, might be located in book stores where libraries of retired ministers are distributed, and in religious sections of city libraries. The titles of the addresses are—

1. Yeast—Unrest Among Workingmen.
2. Workingmen and The Church.
3. Workingmen and Christ.
4. Workingmen and Human Brotherhood.
5. Workingmen and Personal Contact.

There is much in these addresses of vital import today, and they merit study. The relationship of Jesus Christ to the human heart

has not changed greatly in the last 50 years; the needs of the human heart are still great, and Jesus still waits at the door.

Prayer

Prayer is the normal activity of a healthy soul, living a full life. It stimulates creative activity. A scientist praying over a problem may get a suggestion that incites to an experiment that turns out to be fruitful. An artist may get some gleam of beauty that he works into a shape that blesses all who see it. One of my friends once asked the artist Hoffman who was his model for the boy Jesus in his famous picture. He gave the name of the one who served as model for his figure, but the face, he said, came in answer to prayer. A plain man feeling out in prayer for some better way to do his job gets a half idea that he works out in a way that makes him more fruitfully creative in some detail of the world's work.

Professor H. S. Jennings of Johns Hopkins University in an address delivered in December, 1926, and reported in Science, Spoke a word that is as true in religion as it is in science. "The man of science must accept as the final word John Hunter's maxim: 'Don't think; try!' Thinking is an instrument, a very fallible instrument, for helping to decide what to try, but the last word must be 'TRY!'"

—From "Bosworth's Addresses," edited by Dr. Ernest Pye.

Worship-Leadership Technique

We who regularly conduct services of public worship must concern ourselves with methods as well as with the materials of worship. And this involves more than simply the niceties of ritual and ceremonial. It includes the small techniques applied in the preparation of our materials and in the actual use of those materials in divine service. Those of us who are in the "free" tradition have a more difficult problem here than have our brethren of churches which have fixed liturgical forms and official prayer books. We must prepare and assemble our material for each service, and the care with which we do this and the manner in which we use those materials of worship will have a great deal to do with the meaningfulness and reality of the services which we conduct. Techniques, however excellent they may be in themselves, can never compensate for the absence of a true spirit of devotion—but good techniques, used in the proper spirit, can make a most significant contribution to the values of public worship.

A usable worship-leadership technique is described in this short article. It is presented not in general terms, but as it actually is used in the Sunday-by-Sunday leadership of the public worship in a small congregation of the United Church of Canada. This discussion is limited to the technique itself, with only incidental reference to the underlying principles and general methods implied.

The United Church of Canada (a union of Methodists, Presbyterians and Congregationalists) has no fixed forms and orders for the public worship of God, although both are suggested in its excellent *Book of Common Order*. The individual minister is free to arrange his own forms and orders, within limits, of course, set by custom and tradition. The technique here described is one which I have gradually developed as I have faced the problems of worship leadership within such a scheme.

My worship materials are typed on 5 by 3 inch cards. These cards are classified, and kept in a small file box—a small recipe box would be adequate for most ministers. For each service appropriate cards are selected (or a few ones prepared, when necessary, which will be added to the file), and arranged in the order in which they are to be used. These cards are carried in a library-card pocket which I have fixed in the back of the hymn-book which I use during services. The cards can be removed unobtrusively, and placed on the lectern or pulpit, and as they are arranged in order of use, the use of them is quite simple. The date on which each card is used is marked on the back to help ensure against unnecessary repetitions.

The actual file system is quite simple. Each card is marked with a symbol to indicate its general nature. (These symbols are given in brackets in the file classification below.) All cards for special days, such as Christmas and Easter, are filed under those general headings. Other cards are filed according to the nature of their matter. The source of each item is usually marked at the bottom of each card. Guide cards for indexing can be obtained from any stationer.

The general file scheme is as follows:

Prayers to Worship. (cw)
 Prayers of Invocation. (i)
 Prayers of Confession and for Pardon. (cnf, p)
 Prayers of Supplication. (sup)
 Prayers of Thanksgiving. (th)
 Prayers of Intercession. (int, usually with the nature of the intercession indicated.)
 Effortory Prayers. (off)
 Vestry and Choir Prayers. (v, ch)
 Special Seasons: Advent. (adv)
 Christmas. (xms)
 Epiphany. (ep)

Pre-Lent. (p-1)
 Lent. (Int)
 Holy Week. (h wk)
 Easter. (e)
 Post-Easter. (p-e)
 Trinity. (t)

Special Occasions: New Year. (ny)
 Thanksgiving. (thkvg)
 Labor Day. (lab)
 National. (natl)
 International. (intnt)
 Ecumenicity. (ecum)
 Remembrance Day. (rem)
 Mother's Day, Christian Home.
 (home)

New classifications are made when necessary. The system is flexible, and is readily adaptable to suit the needs of any minister.

It is my custom to use the Prayers for Grace found in *The Book of Common Order* of the United Church of Canada. There is one of these prayers for every Sunday of the Christian Year, and for some special days. They are based largely on the Collects of the Anglican *Book of Common Prayer*. These I file according to their seasons or occasions.

The order of service for each service can also be typed on a card, and a card for announcements and notices can be prepared when necessary. When the sermon is preached from a simple outline, the notes can be put on two or three cards. The pastoral or "long" prayer can also be outlined on a card.

The use of cards, arranged in order of use, enables the minister to escape from the mess of programs and bits of paper which are so often taken into the pulpit, and which tend to confuse the preacher and distract the congregation.

The minister must be cautious when he adopts a system such as this, as very grave dangers are inherent in its use. Unless he exercises considerable care, and takes adequate time in the preparation of services, he may achieve a most alarming patchwork effect, which the congregation will too readily detect. If its use becomes too mechanical it will be destructive of the worshipful spirit which should pervade all services. This technique is not a substitute for careful overall planning. It is a usable technique, but it can easily be misused. But to the minister who has a sound appreciation of the nature and significance of public worship it can be of great value.—J. A. Davidson, Wadena United Church, Wadena, Saskatchewan, Canada.

Filing and Indexing For Christian Workers

For 30 cents, there is available a 65-page booklet, by Rev. Don Wardell, paper-bound,

on all phases of Filing and Indexing, Bible Study materials, Methods ideas, Outlines, Illustrations, which is especially helpful when first arranging your "Ideas-Source." Your order should be sent to Loizeaux Brothers, Inc., 19 West 21st Street, New York 10, N. Y. If a dozen are ordered at one time, by conference members, or city ministers' groups, they are 25 cents a copy.

Modern Marys and Marthas

A group of Church women in a Nebraska city, feeling the need of some *Concerted Action* in getting a Sunday School addition and social hall for their Church, organized "The M-Club" and put on a high-powered telephone campaign for enlistments. When asked what the name "M-Club" implied, the answer was "Come and See."

With the aid of a local advertising woman, they organized a plan for keeping interest at a high pitch, and one of the developments in the plan will interest many ministers, and in turn women's Church groups. The women were asked to draw a card from a receptacle at the entrance to the meeting,—the cards bore the name "Mary" or "Martha" and the women wrote in their own names on the line; some read "Mary Rachel Jones", others, "Martha Jane Haskell" and all the "Marys" were assigned to the program group, to give the plan a highly spiritual setting; those drawing the name "Martha" were assigned to active duties, such as plans for raising money, planning special meetings and entertainment.

In addition to a great deal of fun and fellowship, they got their plan under way, and earned the cooperation of the full membership. The men's group undertook to organize plans for the addition, and additional means of raising funds. After two months of "highly-secret" inside activity, the "M-Club" announced "M-Day for the Church" at which time they planned to complete review of accomplishment regarding plans; accepted offers from Church groups to join in the plans; reviewed many suggestions for raising money, which were made in writing and read to the full group. Of course, pledges were sought and made by each group toward the budget needed. The *M-Day* gathering was opened and closed with a brief service of meditation, planned and supervised by the "Marys" of the M-Club.

Girls Nation, Inc., Elects a President

"Girls Nation, Inc.," a group of 94 high school juniors, established a mythical government in Washington, under the sponsorship of the American Legion Auxiliary, and elected as President, Miss Kennon Kethley of McAllen, Texas. (Aug. 10, 1948, *A/p*) Delegates—from every state in the Union except Delaware—chose the presidential candidate of the "Federalist" Party; and chose Jean Wright of Chillicothe, Mo., representing the "Nationalist" party as vice-president.

Here is an idea for teaching practical democracy to youngsters, so they will be familiar with the needs for law and order, on "their own" which is more greatly valuable to any citizen than theory. Here is a question recently asked of Dr. Albert Wiggam, nationally famous psychologist, "Is it wise sometimes for parents to neglect their children?" The answer was, "Yes, if done wisely. Leaving them to their own devices, on their own responsibility, but keeping one eye on them to see they don't abuse the privilege, is one of the best things parents can do. The chief duty of parenthood is to teach children to love them, but at the same time, to be able to do without them."

Memory Helps

Frequently we have a letter from a reader, saying "I saw an item on organizing plans for _____, in a recent issue *The Expositor*, but cannot locate it now. Can you help me?" The suggestion is made by one reader that topic, and page be noted on the cover of a publication, when reading an item to be used later. Also, a blank page is placed inside the front cover of *The Expositor*, for topic and page notations by some readers.

Use of Words in Preaching

The use of words readily understood by the audience is a cardinal rule for makers and preachers of sermons to bear in mind. No church member carries a dictionary to the worship service, and few can or will remember "64-dollar words" until they can reach the home dictionary, to look up their meaning, thus interpreting the meaning of the sermon.

An Australian writer tells the story of a young doctor, testifying before the court, and being twitted by his fellow-medics about the use of medical terms during the testimony. The young medic defended his testimony by saying, "After all, I can only talk the language I've learned in medical schools." "No, me boy,"

id the Senior Physician. "You've got to forget that when you're out of the environment. There's no need to say a superficial prayer on the dorsal surface and distal end of the forearm, when you mean a scratch on the back of the hand."

"Reminds me of one of the doctors giving evidence in a country court room," continued the Senior Surgeon. "He said that his patient was injured at the junction of the cervicle and dorsal vertebrae. One of the jury stood up and said, 'Man and boy, I've lived in these parts for 60 years, and I can assure Your Honor there's no such place in this town.'"

Four Lines of Teaching

The soul-winner must present four lines of teaching:

1. Teaching must be calculated to arouse Christians; so they will be stimulated and revived in their duty toward the lost. Christians must be conscious of the burden of responsibility toward unbelievers.

2. Teaching must convict sinners; so that sinners will face the fact of judgment.

3. Teaching must guide the speaker after truth; so that there will be a Scriptural answer when the seeker asks "What must I do to be saved?" The seeker must be guided to the truth of the Saviour's blessing and redemption, through the Holy Spirit who has the power to make truth understandable and effective.

4. Teaching must include instructions regarding duty; so that converts to Jesus Christ will know they have a duty toward God, in giving what they profess to believe, thus insuring their own salvation, but equally important, to lead still others to Jesus Christ.—*International Evangelist*.

Building Leadership

The article on Rural Leadership, by Cyril W. Grace, appeared on pages 428 and 429 of the September, 1945, issue of *The Expositor*. It is well worth study and application. Leadership is needed in Rural areas throughout this country.

College Night

A specially planned service in honor of the young people who go from our homes and community to study has become an "Event" in many churches.

The service should be held early enough, so that all young people of the parish, leaving for schools and colleges, are included in the list of

"guests." Written invitations are sent to every name on the list, and to the local school staff, whose work and devotion have inspired the young people to continue their training for greater service and responsibility.

The names of schools to which the young people are going are secured, and decorations, school colors, etc., are used in arranging the "reserved seating" section. Topics for inspirational talks may be listed by the young people themselves. Suggestions are:

The Abundant Life. John 10:10.

Choosing Your Life Work. Matt. 6:33.

Taking the Right Road. John 21:22, Luke 24:49, Mark 16:15.

Surrender That Conquers. Acts 1:16.

A College Friend. Prov. 18:24, John 15:12-15.

A special "Book of Memory" (no matter how plain) should be secured for the occasion, and each young person should be asked to write his own name and college address, where church members may send greetings, and other reminders of the home church and the home folks. Also, snap-shots of the young people should be secured and carefully entered in the "Book of Memory."

One pastor whose thought for the young people of the Church is a constant inspiration to them, names each one of the young people in his pastoral prayer on Sunday mornings and evenings, and at the mid-week Prayer service, never allowing the membership to forget their needs and family-parish ties. You may well know that the young people live up to the pastor's faith and trust in them.

Churches secured service flags during the war, mounting stars for the young people who had been called into the armed services; would it not seem as important to raise service flags for the young people who go into training for "peace-time" responsibilities? Here is something to think about, on the side of "Peace."

We often have to reckon with the fact that hymns are not written in the language of daily life. "Will Home Rejoicing bring me, mother?" a little girl asked eagerly. It would puzzle some of us to say offhand what familiar favorites three small children wanted to have sung to them when they asked respectively for the hymn about "fishes," about "the little wolf" and about "the boy who stole the watch." Here are the lines that had specially attracted each:

"Birds and beasts and fishes (sic)
Soon will be asleep."

"Can a woman's tender care
Cease towards the child she bare?"

"The old man, meek and mild
The priest of Israel, slept;
His watch the Temple child,
The little Levite kept."



THE PULPIT



THE TEST OF FOLLY

JOHN W. McKELVEY, Ph.D.

Text: Gen. 13:12.

ANYONE who has studied chemistry knows the significance of the acid test. It is used in all sorts of chemical processes designed for the purpose of "proving" elements and compounds. Nowhere is it used with more dramatic interest than in the final test for gold. Fool's gold, that most deceptive of false values, is disproved by the acid test in the twinkling of an eye. Fortunately not only for fool's gold, but also for all pretense and presumption the acid test is both final and fatal.

The one man able to vouch for the truth of this is Lot. He was a man who lived so long ago that he may be given the doubtful honor of being called "the father of fools." His chief claim to fame lay in his ungallant effort to take the short-cut to success. The Scriptures say with cryptic impartiality, "Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." Being translated, that simply means that Lot consented to take the low road, to do his second best, to deceive the Great Assayer on the last day with nothing but fool's gold. He probably consoled himself in taking the old familiar short-cut by telling himself that he was committing no evil. Certainly he was not as bad as the man named Dodge whose epitaph ran as follows:

Here lies old Dodge, who dodged all good,
And never dodged an evil;
And after dodging all he could,
He could not dodge the Devil.

Happily for him Lot "got wise" before it was too late. As a result of a providential series of interventions, first on the part of God, Himself and then, prompted by God, on the part of his uncle Abraham, Lot awakened to discover under the acid test that all he had to

his credit was wrong choices and wrong values, in a word, fool's gold.

So blinded had he been hitherto that he had begun to think white was black and black white. He had arrived at the point where he was no longer able to distinguish clearly between good and evil. He was as far gone in moral discernment as the juryman who sat in judgment on a man being charged with stealing chickens. After returning a verdict of guilty this juryman said to a fellow juror, "Why, when I was young and my back was strong and the country was new, I didn't mind taking off a sheep now and then. But stealing chickens! Oh, Jerusalem!"

Alas, how easily we can be misled! There are so many voices coining smooth words, salving our conscience, persuading us against our better selves, enticing and luring us down our "primrose paths of dalliance," as Shakespeare labels them, that we can't afford the luxury of even a week-end in Sodom, not to say anything about heading that way for good,—I should say, for nothing more nor less than fool's gold.

I am quite sure that the Scriptures would never have bothered to mention Lot if he had not survived the acid test of folly. Due to the providential interventions already hinted at, he was snatched from the fury of Sodom's destruction and from the annihilation of his own soul. In the nick of time he found suddenly and truly that life's greatest treasures are the values of the soul and the riches of God, and that these treasures are within us, and that if they are not within us, though we possess the whole world, all we have is fool's gold. It was precisely because Lot discovered all these things and had the courage of conviction to rise and flee that he escaped the fire and brimstone which God poured out in wrath upon dissolute and wicked Sodom. In fleeing from the plains, from the happy-go-lucky existence of pleasant compromise amidst the people thereabouts, Lot changed his direction and passed the acid test.

Lansdowne Methodist Church
Lansdowne, Pennsylvania

heading toward the hills "whence cometh
 es help," to recall the experience of the psalm-
 Lot regained his ability to make right
 voices and his sense of right spiritual values.
 turning again to travel life's high road he
 renewed his opportunity to make life count.
 While the Scriptures have little more to say
 about Lot, we may be sure that Sodom was one

place he never cared to see again. After all,
 the acid test is utterly severe, but it is also
 utterly trustworthy. If we are wise we will
 submit to its authority and test our lives by
 the sublime standards of the Almighty. And
 the Lord, in turn, with infinite solicitude for
 our welfare and peace will "lead us in the way
 everlasting."

THIS THING CALLED HAPPINESS

AARON N. MECKEL

Text: Luke 12:15.

ONE of the most pathetic aspects of our
 day is the mad scramble after happi-
 ness. For many thousands, the art of
 serene and joyful living is a lost art. Stanley
 Jones tells of the man looking out through a
 window of his elaborate country estate home,
 and who replied to the statement of a friend,
 that he must be very happy: "Is anyone ever
 really happy?" Many are seeking happiness at
 false sources. We seek to slake our thirst at
 empty cisterns. Jesus made that all so clear,
 long ago, in speaking a word which contained
 both a warning and a secret. "Beware of
 covetousness"—of a selfish, complaining spirit,
 he is saying. And then adds: "A man's life
 —his true moral welfare and happiness—consists
 not in the abundance of things."

Think for a minute of how that cuts straight
 across our customary conceptions of happiness,
 explaining, no doubt, why we have so little of
 it! We emphasize the multiplication of things,
 worship "Whirl" as king, insist on being en-
 tertained. The writer recalls the uncomfortable
 counsel a conductor once gave him on a train.
 "Is this" said the trainman inspecting the stated
 destination on his ticket, "Is this where you
 want to go? Then you're on the wrong train!"
 How good many moderns have happiness in mind
 as their chief aim in life. But alas! how it
 eludes them! The train they are on is the
 wrong one. It will not bring them to the right
 destination. Actually, the word "happiness"
 (as such) is not to be found in the New Testa-
 ment. It is not in the lexicon of the first
 Christians. But "Joy", joy in God and the
 Spirit, abounds and is everywhere!

Let us bring to mind afresh some of the
 sources of Christian happiness.

Peace of Mind

We begin on the outer rim of our quest by
 asserting, in a life rightly oriented towards God
 and man,—in a life that has nothing to hide!
 Sitting beside a young man in a strange church
 one Sunday, I could not but notice his restless-
 ness. He would open his hymn book and close
 it, shift from one foot to the other, until
 finally he could not stand it any longer, and
 abruptly left. One wanted to place an under-
 standing arm about his shoulder and say,
 "Come, son, tell us what seems to be troubling
 you!" That lad is just our restless and wretched
 generation in epitome. Our very restlessness
 is token of the fact that the peace of God is
 not within us. Modern man with his accumu-
 lated tensions, fears and anxieties finds himself
 in a jitterbug frame of mind. Someone writes
 a book on "Peace of Mind", and there is a
 pathetic rush for it, if only it may contain a
 magic formula prescribing the heart's-ease so
 desperately needed. The author of the book
 just mentioned, Dr. Joshua Loth Liebman, re-
 lates how, in his more ambitious and youthful
 days, he once submitted a list of goals, which
 he deemed to be the legitimate aim of every
 mortal, to a spiritual monitor of ripe age and
 wisdom. Health, success, fame!—all these
 were on the list. To his consternation, his
 aged friend crossed them all out with his pen-
 cil, and jotted in this entry instead: "Peace of
 mind." Indeed, without that sovereign boon,
 the others would all be useless.

Oh, the joy of a mind at rest, of a heart
 at peace, of a conscience which does not point
 the accusing finger in night hours! How com-

paratively few know it! In the long run, the soul will be heard or else life breaks down under the strain. Once he had offered his life upon the altar of Christian service to God—with every door of his being flung open to the Infinite—Kagawa, is able to tell how the deep peace that then came to him never left him. Not even when being pelted with stones by an ignorant and antagonistic mob!

A clear conscience, and a life with nothing to hide,—here surely is a fertile source of happiness!

Gratitude

Again, happiness lies in the capacity to enjoy and be everlastingly grateful for the perennial blessings of every day! High pressure advertising and salesmanship in our day have vitiated a sense of values for many. The doctrine incessantly hammered in on us by radio and newspaper is: find happiness through the multiplication and the possession of more things! But Jesus, the Master of life, sensed the advent of the Frankenstein Monster almost two thousand years ago, and warned His disciples, saying, "Beware of happiness with the dollar sign over it! Beware of greed, envy, covetousness!" In our thing-surfeited day, we need a redefinition of the true ends of life,—of happiness. Not so much, have you a new car, but, have you a worthy destination in life? Not, how large is your bank account, but art thou rich toward God and eternal life. Young people seeking marriage must be instructed anew that its true aim is not a selfish kind of happiness, or mere mutual convenience for those concerned, but a home and children. The true aim and end have been viciously short-circuited in our time, and behold the wretchedness and satiety of many! How beautifully Grace Crowell posts the doctrine of true happiness, when she says,

"I have found such joy in simple things:
A plain, clean room, a nut-brown loaf of bread,

A cup of milk, a kettle as it sings,
The shelter of a roof above my head.

Oh, I have found such joy! I wish I might
Tell every woman who goes seeking far
From some elusive, feverish delight,
That very close to home the great joys are:
These fundamental things—old as the race,
Yet never, through the ages, commonplace."

Across the centuries comes the admonition of Jesus: "Beware of covetousness! Happiness is never to be found through the multiplication of gadgets!"

Service

Have you paused to consider, too, how futile the quest for enduring and worthwhile happiness is apart from "expendableness" in the service of some great cause? Indeed, if Jesus could look about on our largely weary and unhappy faces today, would He not remind us that real happiness is the result of being possessed by a purpose and a cause which overarches us in its greatness? And might He not repeat His precious words, "Whosoever is willing to lose his life for My sake and the Gospel's shall find it." Paul Scherer tells of the clerk working with endless statistics in a dreary little room. But above his desk was erected—where his eyes could be fixed on it—the picture of a knight-errant, ready at a moment's notice to embark upon some errand of mercy. Truly, life becomes fetid and cramped and burdensome apart from that!

If you would know a morale that is germ-proof against the corroding cynicism and boredom of this day, the feeling that "there isn't much any of us can do about it all!", then take a fresh hold somewhere of the fundamental Christian task that is the increasing responsibility of all of us. Know the joy that comes from doing your duty a little more cheerfully every day. Or perhaps of going the second mile in some problem of human relationships where friction impends. Or, of doing without the customary dessert at meal-time so that a hungry child somewhere may have bread. And exactly there, at the point where you acted in the spirit of the Cross, the Kingdom of God was actualized, pressed in! Indeed, one does meet happy people in making the ordinary rounds of life; although, if you asked them, it is quite likely they have never bothered to think much about it: the Christian missionary, unfurling the Christian Standard where it has never been before; the nurse in the hospital smoothing with tender hand the pillow of some invalid; the Sunday School teacher enthusiastically sharing "the last best hope of earth" with some boy or girl; the mother so busy in the home ministering to loved-ones that she smiles wryly at the suggestion of a "forty hour week"! Yes, and there are others, all slaves to a sacred Cause. And yonder, at the vanguard of the glad procession goes One of Whom it is written: "Who for the joy that was set before Him, endured the Cross, despising the shame, and is set down at the right-hand of God." It's when the hint of the Cross gets into our daily living that we come to know the glimmerings of true joy!

(See page 430)

HOW BIG IS YOUR GOD?

CHAPLAIN CLAUDE RICHMOND

GOD CAN give us no more of Himself than we will receive, can reveal no more of Himself than we can perceive, and can provide no more of Himself than we will see. Thus, in practical life, is the infinite, omnipotent Creator limited!

To some, God is a mere incident, to some only a name. But to a devout Christian He is all in all, but the "all" of some people might be much larger than that of others. A Fosdick sermon title is suggestive: "The God Who Made You, and the Gods you Make," indicating that our psychological bent limits even our perception, and reception of God.

Many may feel like the student who asked, "Why pay any attention to Jesus? Nobody else does." This is a good time to turn to the book of Daniel who, like the prophets, is fearfully modern, and strangely relevant. There we read of a king so impressed by the interpretation of his dream by the God of Daniel, that he fell at the feet of the Hebrew, saying, "Of a truth, your God is the God of gods, and the Lord of lords," and so on; but who at once had a great image built to command the worship of all—to himself! Much of today's world is extravagant in praising God in words, but builds only for itself.

Big Enough for Words

First, then, our God is big enough for words. He deserves all the world's compliments and all the worshippers' adoration. But does it show in our lives? An Oriental girl visiting the home of an American classmate asked, "But where are your family gods?" In her home, the family gods had a conspicuous and honored place in the chief room. Today, one wonders whether a frank census would show more family altars or home bars.

It hardly seems our God is big enough to be seen by others. Communism points to the United States as irrefutable evidence that Christianity has failed. Would we be embarrassed to have some one tell us "Excuse me but your God is showing?" More important than showing our God, are we sharing Him?

It is said a Moscow guide claimed nobody but a few hypocrites even pretended to obey our God, while two hundred million people

obeyed His leaders, Stalin and Lenin. Perhaps we should ask ourselves, if our God is but a word on our lips when some emergency drives us to call on Him, or a Commander in our lives whom we obey whenever He calls on us.

God is big as a word—the word that became flesh and dwelt among us. Jesus said "Heaven and earth shall pass away, but my word will not pass away." He referred to the old Scripture and told His followers, "Ye have heard it said . . . , but I say unto you . . ." His is the word of life, without which we are dead.

Big Enough for Obedience

But God is also big enough for obedience. Judged by our lives rather than words, our God is very small. Words, or ideas, are important only as they are put in action. The three Hebrew young men told Nebuchadnezzar. "Our God is able to deliver us," and in that faith they refused to budge, or bend, or burn. But, despite His real ability, God does not always deliver us from our troubles. More often it is only by passing through our fiery trials that we can be saved. So we add, "—but if not—" Obedience is a far better measure of our God than our words about Him.

After a great telescope had revealed astounding new realms of the universe, an editor wrote, "How insignificant is man" Insignificant in physical size, perhaps, but it was man who had the knowledge, and skill, and desire, and will to make that telescope and scan the skies to learn their secrets. Yet many make the same foolish estimate of the significance of God. Because God leaves us to choose our own way and follow our own will, some say with the Communists, "How insignificant is your God." That is the point. God is too big to force our obedience! He is big enough to win it by love, or He doesn't want it at all.

Big Enough for Life

Many will die for their gods. Fiery furnaces and crosses have seen many martyrs other than Hebrew and Christian. But our God is also big enough for life, life here and life eternal.

When the king looked in the furnace he saw "four men loose, walking in the midst of the

fire, and they have no hurt; and the aspect of the fourth "is like a son of the gods." There is the secret. Our God is not just a ruler on an exalted throne to issue His decrees and demand obedience; He is big enough also to be the Fourth that walks with us through the fiery trials of life. The fire couldn't kill the three. It only freed them of their bonds and revealed their Companion. Often our God is revealed in His true greatness only through trials and suffering. But He is always there to help as much as we will let Him.

So we may ask, what will come after these "fires" that so trouble the old world today? The chief result will depend not on "scientific wisdom or political folly" but on God. Is our

God big enough? If He were permitted to fill the lives of all His professed followers, a new dawn would truly appear.

Our God is too big to compete with idols. We must give Him all our lives or He will have none. Our God is too big to offer bribes to buy our service, or issue threats to compel it. He is too big to accept compromise of any sort.

Our God freely offers His whole, glorious, omnipotent Self, to walk with us through the fires we have started, to the glory He had before the world was. But He comes to us only as the God of gods and Lord of lords, and as the sole Ruler of our lives.

Your God is as big as you will let Him be.



THEY ALSO SERVE

EDWIN WYLE

Text: "What is that to thee? Follows thou Me." John 21:22.

THE 21st chapter of John is largely a study of Simon Peter. It is his chapter.

He proposes the fishing trip; he leaps into the sea to get to Jesus; he scrambles into the boat to draw in the catch; he it is whose heart is searched by the Lord's question; and again it is he who threatens to spoil everything by meddling in the affairs of his fellow disciples, and who brings upon himself the rebuke of his Lord.

Instead of getting on with his own work, he busies himself in the concerns of John, "What about John," he asks, "Why shouldn't he think as I think, and do as I do? And our text is the Master's answer, "That's my business; yours (the pronoun is very emphatic) your business is to follow Me."

What a lesson in tolerance this is for us all. Many of us want to force everybody else into our groove. Martha is always disposed to think Mary is idle, and Mary gets the idea that Martha is worldly. We forget that God has chosen some for service and some for meditation; and we cannot dispense with either the one or the other. John Bunyan did more for the world when he dreamed his dream in Bedford jail, than by all his arguing in Bedfordshire lanes. Activity is good, but the life which is the basis of activity is even better. Let Peter flame in the van and beard High priests, and take issue with all his fellow-workers, but let

us also be willing for John to sit in his quiet home, caring for his Lord's mother, and holding fellowship with his Lord's spirit.

When shall we learn that the life of each is not in the hands of fate or chance or accident, we are in God's loving hands. He may design obscurity for one, and prominence for another; struggle and suffering for one, and immunity for another; the Jews for Peter's ministry, the Gentiles for Paul's; early death for one, old age for another. Why do we followers of Christ (so-called) murmur at and envy one another, and try to prove that everyone is out of step except ourselves.

We do well to be interested in the loves of our fellow-creatures; to be indifferent were un-Christian. All belong by right to Christ, your brothers, your sisters, your children, your scholars, your friends, your neighbors, your customers; and it is the will of God that they come to a knowledge of the truth. The welfare of the Church and the State depends largely upon how they live. But the first responsibility is to look at home. One may be so bent on setting the world straight that they lose sight and become blind to their own crookedness and want of charity. There is such a thing as officious self-righteous interference, which must be avoided if we would follow Him, but loving solicitude is entirely different.

The first word which Christ spoke to Simon when He called him to the apostolate was "Follow Me and I will make you a fisher of men." It is the Master's last word twice repeated to the same man. It is pertinent to re-

ember that when this apostle came to write his letter to Christian people who had never seen Christ, he wrote of Him, "Whom not having seen ye love, and in whom though now ye see Him, not yet believing, ye rejoice, with joy too deep for words."

These are surely echoes of this interview in her words to the same people. "Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." Again he wrote in the same letter, to his fellow ministers, "Shepherd the flock of God that is among you, taking the oversight thereof willingly, not for filthy lucre, nor as lording it over your charge, but as an example to the flock, that when the Chief Shepherd shall appear ye shall receive the unfading crown of glory."

Yes, when we think of the tolerance of God with all of us, His patience, His longsuffering with our slowness of heart, His wide rich

mercy, His free gospel of grace, how miserable are the petty barriers we set up, how sinful is our arrogance with which we unchurch and excommunicate all who do not see eye to eye with us, and follow not us!

It is the mark of spiritual insight to be able to recognize goodness everywhere, and assert kinship with it, and accept it and thank God for it, to claim fellowship with every good man, to share in every good work, however unauthorized by man, if only it have the stamp of God's approval. He has so many instruments beyond our narrow circles, to find joy and peace in believing that he who is not against us is for us. Poor Peter, he was a narrow hide-bound sectarian, "Make John think as I think, make him see as I see," and Jesus just tells Peter to "mind his own business," and follow his Lord.

The Bible is full of lessons in this wide, large tolerance which Jesus preached and prac-

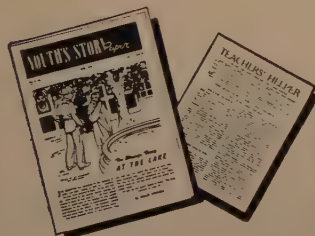
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tised. How wonderful if we could get back to His spirit in all our work and worship, and like Paul, who even in prison, hearing that others were preaching Christ, and he believed their motives wrong, could even say, "Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will always rejoice." Yes, they also serve.



JUNIOR PULPIT

The Hunter

This is the time of the year when the hunter gets out his gun to see it is in good working order, for hunting season is here. Some hunt near home and others travel by train and by plane and get hundreds of miles away from home, into some virgin wilderness with their guides, just for the chance to hunt some ducks or geese or wild animals.

Not many of us go on these long hunting trips. Not many of us own guns. And it is probably better that way, but we are hunters never-the-less, for everybody is hunting something.

Columbus was a hunter. He hunted a new continent and found it and we call it America. There was an old, old man who went around with a lantern in his hand. His name was Diogenes and he said he was hunting for an honest man.

Recently a group of Americans went to England to take part in the World Olympic games. They worked hard and made a fine record for American Sportsmen. They were hunters too. They hunted new records and prizes for running the fastest, jumping the highest, and throwing the farthest.

Boys and girls who go back to school are hunters too. Maybe they have not thought of it, but they are really hunting an education, knowledge which will fit them for success and happiness in life.

The fact is we are all hunting something, and the Bible tells us a great deal about hunting. It even tells us how we should hunt. It says, "Seek and ye shall find." Seeking means hunting, doesn't it? It means stick-to-it-iveness, determination and courage, and those things we must have no matter what we hunt, for unless we really do hunt, we shall never find.

The great joys of God's goodness are certainly worth hunting for. The wealth of His love, the strength found in His truth, His good-

ness, are all very much worth seeking, for little folks and for older folks too.

"Seek and ye shall find." Ye shall find God's wisdom if you seek it. You shall find God's blessings, if you seek. You shall find His presence and His abiding care, if you seek, or hunt for it.

Only by hunting can we gain any of life's most precious gifts. So be hunters, every one of you and hunt for the things that are worth while.

Seeking Air

The story is told of the little Robin which had just learned to fly. It was so young that the little dark spots still showed on what would later be its pretty red breast.

One day it flapped its wings and soon found itself high up in a stately elm tree, where it sat a little while, rejoicing so much in its ability to fly that it just couldn't help but burst into song.

Then it flapped its lovely wings some more and first thing you know it disappeared over the tree-tops and was gone. But as it flew it was thinking. It had often heard the older birds talk about the air, about its being nice and smooth and warm and soft and bouyant. And so it decided it would use its wings and fly off somewhere it could find some of this lovely air it had heard so much about.

As it flew along in long graceful sweeps through the air, it was joined by another little Robin and after they had exchanged greetings, the first Robin asked the second if it knew where this lovely air was to be found. Being a baby Robin too, the second didn't know where the air was, so they decided to join forces and both hunt for this mysterious air they had heard so much about. They flew along together for quite a while and then, seeing some other birds feeding in a pretty green field and along a stream that wound through it, they dropped down to have a little lunch with the other birds on the ground.

The first bird they spoke to was an Old Robin, who had been feeding on tiny caterpillars. They asked him if he could direct them to the air, for they had heard other birds talk of it and they wanted to see some air.

When the old Robin finished laughing at them he told them that they should know what air was because they had lived in it and flown in it ever since they first broke out of their pretty shells.

So many of us are pretty much like those baby Robins. We think that like the air, God is something we have to go out and hunt, that He is very far away and very hard to find.

Why, God is just like the air around those
 my Robins, the air that gave them life and
 set them alive and made it possible for them
 to soar through the air. We can't get any
 farther away from God's presence than the
 Robins could get away from the air, for He is
 all around us, everywhere we go and in every-
 thing we do, God is there.

His Bible says, "In Him we live, and move
 and have our being." That means we are like
 foolish little Robins when we go out to look
 for Him, for wherever you are and whatever
 you are doing, God is right there with you.

Talking With God

I know and love a very wise little dog. He
 is a little gentleman and his understanding and
 intelligence often make me wish I could
 be as wise as he.

He has such a trim little body that we like
 to keep him looking smooth and nice and so
 it is necessary, once in a while to use the clip-
 pers on his stiff little whiskers, or the snips on
 the sharp points that come on the end of his nails.
 Once in a while something gets into his big
 eyes, and that is just as uncomfortable
 for dogs as it is for little people. It isn't any-
 thing to have something in your eye. So when
 it happens his eye has to be looked after and
 some soothing ointment put in it.

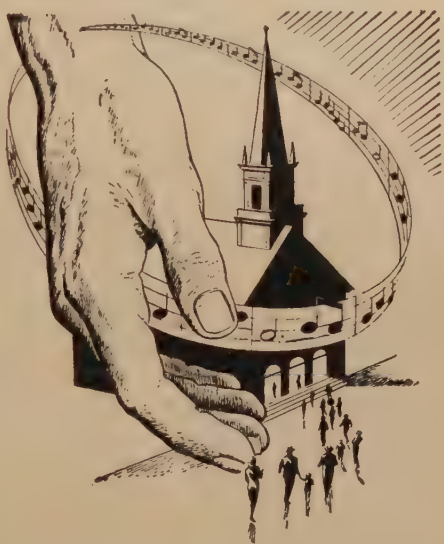
Somehow he has the idea that every time he
 doesn't feel as well as he should, or he gets a
 hurt in his paw, and sometimes, even when
 nothing is wrong, he comes to me to fix him up
 and make him all well again. When nothing is
 wrong, he just wants to be fussed over and
 spoiled a little, and given a little attention he
 feels he should have.

So when he comes to me, I say, "Alright
 little fellow, let's see what's the matter." He
 gives quick wiggle to his little stub tail and
 makes a dash for the davenport in the other
 room and before I can walk to it, he is up on
 the davenport and over on his back, all ready
 for the operation to be performed whether it
 is real or imaginary.

There are lots of people who aren't half as
 wise as that little pup, for when he needs help,
 he knows it. Often he wants it whether he
 needs it or not. He knows to whom to go for
 help and he knows just where to go to have
 that help rendered him.

And that is high wisdom which we all
 should learn as early in life as possible for no
 matter who we are or what we are, we need
 help a great many times in life. We should
 know the one Great Physician who alone is
 able to cure our woes and we should also know

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 AND HEDGES, AND COMPEL THEM
 TO COME IN, THAT MY HOUSE
 MAY BE FILLED."—Luke 14:23.



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that the best place to go for that help, whether we need His help for some certain illness or just need it in a more general way, is to His house.

From Thy house, when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God today.

Habits

(From page 394)

nique. Thus the average congregation is subjected to a sameness about every sermon, even though the preacher's subject matter differs widely. In his specialization, the preacher is actually cheating himself and, of course, the congregation, of the stimulation that comes from different ways of performing a mission that remains basically the same, and congregations become weary of hearing the same man Sunday after Sunday.

The situation called for a complete regeneration of the students' approach to their sermon delivery. In consequence the course was changed to begin with ten hours of review of the basic elements of public speaking, followed by as many hours of recording and criticism as the size of the class required.

It is interesting to note the attitude of the classes to this course in "Pulpit and Microphone Techniques". At first, Chaplain Schock says, they resent it, and remark, "I've been preaching for ten or fifteen years; I don't need that stuff". After the course gets under way, however, they become enthusiastic. Likewise after the classroom course is completed, Chaplain Schock makes certain evenings open to the students to continue the recording and criticism work, since many students want to do something more about the faults that the classes reveal. Chaplain Schock believes that most of them will continue their efforts to improve their preaching.

Some of the basic faults discovered in the clergymen who have attended the school are poor voice control, improper breathing, an uninteresting voice, unnecessary pausing, pause patterns, poetic rhythm patterns, melody patterns, the oratorical voice, the rotund ministerial voice, the uninterested voice, the sing-song voice, the reading voice, and reading of the Holy Scriptures with no attempt at interpretation or understandability.

To reveal their bad habits, three recordings are made of each chaplain's voice, once while he reads from the Scriptures, once while he reads poetry, and once while he delivers a ser-

mon. Each recording is played back to the entire class and criticized by its members.

"Still the most startling fact to me," says Chaplain Schock, "is that these are faults found in clergymen who have been preaching for years. Nearly every chaplain upon hearing his voice played back to him remarks, 'Why, I knew better than that in college and seminary.' All I can say is, 'Clergymen acquire bad habits.'"

Rural Parsonage

(From page 393)

just beginning to appear, less than 2 per cent have them.

Cupboards and storage space are needed in the older parsonages. There is a tendency these days to get built-in cupboards. Four parsonages out of five have them. But one-third of the parsonages complain they do not have ample storage space.

The wife of one pastor, when asked if her kitchen was planned to save steps said, it "was not planned at all." Then she added, "We've never lived in a parsonage I would want copied. They are too large or too old, with no modern conveniences."

On the one hand, here is another pastor's wife (Mrs. Lauren D. Thomas, wife of the Methodist pastor at Atlantic, Iowa) who found her parsonage kitchen 48 years old and in bad repair. She asked for a joint committee of trustees and women to work out a new plan with her. The result was a modern U-shaped kitchen, a twin-bowl sink, double windows with venetian blinds, a breakfast room, refrigerator, electric stove, clock, radio, inlaid linoleum, and new lighting fixtures. Many other parsonages can be improved in the same way.

The pastor of one rural church writes,

"My wife and I have just counted up the number of parsonages in which we have lived since we were married in 1906, 42 years ago. They number 20, and none of them was modern."

On the other hand, here is a pastor of the same denomination and in the same state, the Reverend De Loss Smith. He and Mrs. Smith arrived at their Methodist parsonage at Racine, Ohio, at seven o'clock at night in June, 1947. The building needed paint, the lawn was not cut, the range was worn out and stored in the garage, the wallpaper was smoked, the linoleum was worn and shabby. In the kitchen was an old sink with a pitcher pump, an old icebox and a walnut cupboard.

The women of the five churches on the circuit, in two days, raised the money (\$214) for a new modern double sink with work counters and cabinets on each side. A carpenter donated his services and built two windows over the sink. Mrs. Smith painted the wood work a light color. Before the paint was dry some men of the church came and laid new linoleum, installed a new gas range and refrigerator. The next day the women came and put on new wall paper. The following day, Saturday, one of the women put up new handmade curtains. This was all done in one week. They next added laundry tubs. The church purchased the lumber and the pastor built some bookshelves. The Sunday school donated the money for painting the parsonage. The pastor and his wife gave the people a plan and a plan and worked with them and the results.

Fifty-one per cent of the parsonages have washers, which have been planned to save steps. Mrs. Smith and her Methodist women set a standard for other parsonages.

As we study these busy women in the parsonages, we find that only one out of three has laundry on the main floor. The rest use the basement and climb the steps. Sixty-one per cent have the old-fashioned iron or heavy wooden tubs. Thirty-eight per cent do not have a water heater. Only 15 per cent have an ironing machine. But 9 per cent have automatic washers.

The wife of a rural pastor of the Reformed church, living in New Jersey, wrote thus about her new automatic washer.

The church should by all means provide as standard equipment in the parsonage, an automatic washer. It is the most important of all the time-saving and labor-saving devices for the minister's wife. My only regret is that I did not have it ten years ago when I was a young bride. What a time it would have saved me for other worthwhile activities. What anxiety it would have kept from me when concern over two growing boys vied with the drudgery of soiled clothes. The combination of an automatic washer and ironer, in my experience, is more important as a strength-saver than as a time-saver.

House Arrangement and Equipment

If we set six typical parsonages in a row, the first would be one-story, the next one would be one-story and a half, then there would be three two stories, and the sixth one would be two and one-half stories. They prefer the two

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stories because they are cheaper to build and to heat. Economy seems more important than climbing stairs.

Most of the parsonages (95.2 per cent) have running water. Only about one-third have storage space for cleaning equipment, children's toys, table linen or anything else. The wife of one rural pastor in New York State said, "The lack of storage space is our one pet peeve."

Three-fourths of the parsonages have a furnace in the basement. Twelve out of 13 of the homes are screened. Two-thirds have storm windows.

It is interesting to note that in the 1171 parsonages, 40 per cent had a guest room but only 18 per cent had a play room for the children. The wife of a rural pastor in New Jersey emphasized the need for a play room for her children, saying:

The playroom is invaluable in the parsonage. The children have a place to keep their toys. This enables the minister's wife to keep the other rooms tidy and in good order at all times. When guests arrive, accompanied by children, the children congregate in the play room while their elders have the opportunity of a real visit in the living room. In our first parsonage we had no play room. The result was that I chased toys all day long and the house was really never in order. In our present parsonage we have a playroom and things are much easier, both for the children and for me.

Cooperation with the Home Demonstration Agent

The parsonage is the home in which a large group of women is already interested. Suppose the women of the church would ask the County Home Demonstration Agent to use the parsonage as a demonstration in home improvement. The agent would probably start with the kitchen. She would conduct what she calls "Kitchen Planning Conferences." The women of the church, the pastor's wife, and the County Home Demonstration Agent would all agree on some needed improvements. Specialists from the department of Home Economics in the State College would be brought in to help. Gradually these improvements, upon which all had agreed, would be made. The church trustees and the women's society in the church would have enough confidence in such a procedure to help provide the funds.

After the improvement of the kitchen would come the laundry, the storage spaces, the interior decoration, the recreational facilities and

whatever the group decided needed improving. As each new improvement was made, the women of the church would have a new sense of pride in their parsonage.

In view of the fact that this would be a demonstration project for the entire group, the other families in the community would be encouraged to make similar improvements. The pastor's wife would not feel that all of this work and expense was for her alone, but rather for the sake of improving all other homes. In other words, the parsonage would not be poor in order to be "no better than other homes," but it would be improved in order thereby to help improve all homes in the community.

The pastor of a rural Church in New Hampshire found the County Home Demonstration Agent most helpful in the improvement of two parsonages. The record of his parsonage was so good that he felt some explanation was needed. His letter follows:

The answers to the enclosed are almost monotonously marked "adequate," and you may wonder why. A year and a half ago the reverse would have been true. We have had made available to us some \$3,510 with which to modernize the parsonage. It is a fine old colonial house and has been put into excellent shape."

The matter of the kitchen is one where I have a suggestion for ministers. We brought in the County Home Demonstration Agent to plan a modern kitchen. We also did the same thing in another parsonage. The advantage is that she is an impersonal expert, and the church is more inclined to follow what she recommends than the mere wishes of the minister or his wife. This same plan was used with the residence of the Minister of the State Conference."

The wife of a rural pastor in Pennsylvania put into one sentence her wishes about her parsonage. She said:

A parsonage should be a model of good housekeeping and happy living for the community, and so inviting that folks will feel that they are welcome anytime for whatever reason.

It is the responsibility and privilege of all of us to help her statement come true in the hundred thousand parsonages in rural America.

The following are often listed as the "seven natural wonders" of the world: Carlsbad Caverns, N. M.; Crater Lake, Ore.; Grand Canyon, Ariz.; Rainbow Natural Bridge, Utah; Redwood trees, Calif.; Victoria Falls, Rhodesia; Yellowstone National Park, Wyo.

Soldier-Mongers

"Soldier-Mongering" is reported from Peiping, China, as a highly organized endeavor, with resultant double-barreled profit—profit to the wealthy who buy their way out of military service for a paltry sum; profit to the "soldier-mongers" who arrange the sale.

Groups of brokers are reported contacting poor people, whose names have been drawn under the conscription law, to whom they offer to find poor men to act as substitutes—for a price. Other groups tour the country district all the poor parts of the city searching for recruits, to serve as substitutes in the army.

The poor men, described as "usually healthy, simple farmers' sons," will consent to serve as substitutes for a modest sum, *to be paid to their families*. The rich man pays a specific sum to

the group making the deal, of which a goodly percentage is retained, the balance paid to the "substitute" soldier's family. Each group of "soldier-mongers" makes dozens of deals each week, thus reaping a profitable sum. The leaders are reported as "becoming rich themselves as a result of the plan."

'Tatoes!

The men who prosper in this world are the men who are enthusiastic, who mind their own business and keep on minding it. An incident noted in a Southern paper furnishes an example: "'Tatoes!' cried a peddler in Richmond. 'Hush dat racket! Yo' distracts de whole neighborhood!' called a woman from a doorway.

"You kin hear me, kin you?" "Hear you? I kin hear you a mile."

"T'anks! I'se hollerin' to be heard! 'Tatoes!"

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A Change of Front

I Kings 18:39 "The Lord, he is the god."

Daniel 5:18-29 "And this is the writing that was written, Mene, Mene, Tekel Upharsin."

Ex. 10:3 "How long wilt thou refuse to humble thyself before me?"

In his novel, "Les Miserables," Victor Hugo, referring to Napoleon's attempt to subdue Europe, says:

"The hour had come for supreme incorruptible Justice to take notice. Napoleon had been denounced by the Infinite, and his downfall had been determined. He was obstructing God. Waterloo was no mere battle; it was a change of front on the part of the universe."

"No mere battle" but a "change of front on the part of the Universe!" Here is something to ponder. God is in every human act. He is in the whole of history, but it is only at the great turning points that He becomes plainly visible to our eyes. We can see Him at *Thermopylae*, at *Tours*, at the destruction of the *Spanish Armada*, at the rescue from the beaches at *Dunkirk*.

The acts of our lives are not really acts at all—they are God manifesting Himself in the world of things. History is not the story of a nation's life—it is the story of God's dealing with a multitude of people. Of this we can be sure, that when God decides against Napoleon,—or against any humble person who may manifest a set determination to disobey Him and flout His will,—the jig is up for emperor or commoner alike. This is something to think about!—*Earl L. Douglas, D.D.*

Silent Sermons

Matt. 5:13 "Ye are the salt of the earth . . ."

Mark 9:50 "Salt is good, but if salt has lost its savor . . ."

James 3:12 "No fountain yields salt water and fresh."

In the city of New York, 59th Street and 5th Avenue, stands the statue of Sherman, commemorating his service to the nation. About the statue's base is a lovely planting, green, grassy plots, clipped hedges, and in season dazzling blossoms to cheer the hearts of those who chance that way, and pause to see what is offered them—a message of courage, perseverance, attainment, and dazzling loveliness—a message made possible through Mary Lasker,

who provides the planting and its care, in memory of her mother.

Here, almost without realizing it, the passerby who can see and understand, is inspired by the silent presence of a great hero; by the devotion of a grateful daughter to the memory of an unselfish, wise and godly mother; by the presence of a shrine, soothingly refreshing and beautiful,—a testimonial to spiritual reality in the heart of those who can see.

Footstools of God

II Chron. 9:1-31 "It was a true report which I heard. . ." "The king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees."

One of the fabulous stories of 16th Century English history tells of the voyage of Sir Francis Drake with the *Golden Hind*—a ship of such quality that it could weather storms which conquered and destroyed lesser craft—a ship worthy of its name! Treasure! Treasure! and yet more Treasure was collected and stored aboard the gallant vessel, as it plied its way across the seas, until, alas, it was *overburdened* with gold and silver, and could no longer avoid the hurt of wave and storm, and it appeared doubtful whether master and crew would ever again reach their homeland.

Great stores of treasure are dear to the heart of the conqueror, and it is difficult to part with them, even in the face of grave danger to personal safety! Master and crew planned, repaired and tinkered,—yet vessel and all broad faced ruin. To save themselves, they concluded to lighten the cargo by throwing overboard some of the cargo—six cannon, all the sugar, and much silver. Thus master, crew, and the *Golden Hind* won the privilege of continuing on their homeward journey, winning what proved to be greater treasure.

Faith and Hope Despair and Decay

At the time our ancestors were proclaiming that the Creator had endowed all mankind with rights of freedom as the children of God, with a free will, there was being proclaimed by Hegel and later by Karl Marx a satanic philosophy of agnosticism and that the rights of man came from the state. The greatness of America today comes from one philosophy; the despair of Europe from the other.—*Herbert Hoover.*

mile Hundreds Waited

Eccl. 9:11-12 "So are the sons of men snared in an evil time."

Eccl. 10:1-6 "Folly is set in great dignity."

Daniel 5:13-27 "Now if thou canst read the writing . . ." "Thou art weighed . . . and art found wanting."

1 Cor. 3:19 "The wisdom of the world is foolishness with God."

Many preparations were made for the Potsdam conference, with hundreds of war correspondents gathered from all over; millions of words were going to be cabled to all parts of the world. So the Army moved in with Signal Corps, censors and billeting facilities to handle the flow of world-shaking prose.

Needless to say, every public-relations officer above the rank of lieutenant was bucking for the chance to boss the BIG SHOW, but the nod of the big brass finally went to a bulky lieutenant-colonel, John M. Redding. Jack set every type of facility for the show; laid on dozens of airplanes to fly the boys from all corners of Europe. He commandeered jeeps, food, cigarettes, drink, radio equipment, photographic equipment, typewriters, couriers, and all the other necessities. (*All at American taxpayer's expense.*—W.)

I arrived in Berlin on the day the BIG THREE were scheduled to hold their first official meeting. With *astonishing* efficiency, I was scooted from airport to press camp, fed, accredited, billeted, briefed and brought to the press conference room for the first report from Potsdam. (*Taxpayer, please note.*—W.)

"Finally the big moment for which *all these multitudinous preparations* had been made arrived. Col. Redding appeared with the communiqué. The censors and Signal Corps crews were poised. Pencils of correspondents and radio broadcasters from all over the waiting world hovered over their copy paper. A huge silence fell. We looked at Jack.

"Standing up there, florid face turning far redder than usual, his shirt seemed to choke him—finally he said:

"The *only* communicate we'll get from the *British today* is this. (waving a paper) It's—this is the—it's the menu of what they had for lunch!"

"There was unbelieving silence. Then, slowly, like the breaking of a storm, the roar went up and swelled louder and louder until the room was hysterical with laughter. Lt. Col. Redding stood there, the picture of the world's most miserable man.—Kenneth L. Dixon.

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CATHEDRAL CHIMES

Delaying Action of Dog Fights

I Cor. 16:3-13 "For a great door and effectual is opened unto me, and there are many adversaries."

The story of Robert E. Peary and his discovery of the North Pole, after many heart-rending setbacks, is told by Earl L. Douglass. Six tedious journeys without the aim being accomplished, and Dr. Peary started out on the 7th one with 92 dogs, gathered from many points. Not being acquainted with one another's language and motives, the huskies did not trust one another, and when occasion permitted, they fought viciously, until Peary was forced to turn back to his base camp—he arrived with 26 of the 92 dogs left, the rest left by the wayside as symbols of distrust in "the dog world."

In his gloom, Dr. Peary wrote his friends: "The game is off. My dream of 16 years is ended. I have made the best fight I know. I believe it has been a good one, but I cannot do the impossible."

Yet, 6 years later, Peary started back on his last race for the Pole, and on April 6 stood on top of the world. At the point we have come to call the North Pole, Peary wrote a postal card announcing his triumph. Held up six years in making his final and triumphant trip because of dog fights! Sometimes as we read the accounts of what transpires at Lake Success, Washington, Prague, Nanking, and other places, we realize the *delaying* action of dog fights has not come to an end.

Moral reform is of the spirit. Courts and police have no part in it.



Mid-Week Suggestions

I. God's Mighty Hand

Organ: "Distant Chimes"—Shackley.

Invocation: Awaken our hearts, our Heavenly Father, to the nearness of Thy Divine Presence; help us to abandon our cares in this hour of blessed companionship with Thee, and fill our minds and hearts with courage born of the Holy Spirit; dissolve the dark forebodings left as remnants of an unfinished yesterday; give us grace to walk with Thee in cheerful comradeship, knowing that in Thy hand lies the only answer to our needs. We thank Thee, Heavenly Father, for our every accomplishment and blessing, and we ask in Jesus' Name that Thou wilt not withdraw Thy Presence from us. Amen.

Hymn: "Stand Up, Stand Up for Jesus."

Psalms: 86, responsively. (*A prayer of supplication and trust*)

Hymn: "Come Thou, Almighty King . . ."

Scripture: Isaiah 41:1-20. (*Previously assigned*)

Hymn: "Hear, Hear, O Ye Nations."

Meditation: With Isaiah, let us pause and listen to what is really taking place in our lives. Let us turn off the radio, put aside the reports of national, international, or community news. Let us listen to that which alone is real. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isaiah 42:8-9. Pastor read as much more, or let members read as assigned, as you desire.)

This is God's world! He brings the day and he brings the night; He brings abundance, and famine; He brings the things to pass which in His wisdom will serve His purpose in overcoming the wilful and heinous sins of mankind; sins against men, and sins against God. Let us pray God, earnestly and de-

voutly, to help us put the fact of God's presence in our lives into practical living, NOW, so the will of God in our personal, everyday living will become a fact, and help to light the way "for the new things which He will declare."—*From an address by Benjamin Magee.*

Hymn: "Lamp of Our Feet, Whereby We Trace."

Reading: "The Tribe of the Helpers," by Henry Van Dyke. D

The ways of the earth are full of haste and turmoil: I will sing of the tribe of the helpers, who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in time by the foot-path of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own hurt:
In the time of grief they will come to his remembrance,
God will use them for balm.

He that careth for a wounded brother,
Watcheth not alone:
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers,
The companions of the Christ.

Hymn: "O Grant Us Light, That We May Know."

Prayer: (Meditate upon the needs of individual members, and the membership as a whole, and include definite needs in your prayer. Those attending are individuals, with individual needs)

Benediction: By the greatness of Thy power, the surety of Thy promises, by the sacrifice of Gethsemane and Calvary, by the victory of Thy Son, Jesus Christ, over death and the grave, breathe upon us a benediction of strength, purpose and peace.

Organ: "Exultate Deo"—Lacey.

Renewing Our Strength

Organ: "Morning Prayer"—Costa.

Invocation: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Hymn: "Hark! Ten Thousands Harps and Voices."

Psalm: 40, responsively.

Hymn: "Where Cross the Crowded Ways of Life."

Scripture: Psalm 46, or any part of it, to provide the message desired.

Hymn: "O Thou Best Gift of Heaven."

Meditation: In times of great responsibility, whether personal or in the capacity of leadership, every individual reaches a feeling of impotency, the feeling that wisdom and courage must come from some source outside the "self"; and the story is told of the Russian Emperor Alexander, who in 1812, about to quit St. Petersburg, retired to his cabinet rooms alone, to arrange some affairs before his departure. A door opened, and a woman entered, where women were not permitted without special leave. She arose to meet the visitor, and recognized Countess Ekaterina, who wished him a safe journey, then presented him with a paper. Believing the paper to be a petition, he put it in his pocket, and resumed his work.

At the first night's quarters, he took out the paper, and to his astonishment it was a copy of the 91st Psalm. He read it, and after a time said, "O that these words were for me!" Later, in one of the most critical hours of his life, when Napoleon was making determined attacks on Russia, Alexander, alone in his private rooms, arranging some books, dropped one, a copy of the Bible. As he picked it up, his eyes rested again on the 91st Psalm, the words which had given him so much comfort in an earlier hour. This time he recognized the voice which called him, and he answered, "Here I am Lord; speak to thy servant." He read the words carefully, knowing they were meant for him. He never again put the words aside, because they were to him the voice of God, giving him courage and wisdom to do that which fell to him to do.

God extends his guiding hand to any human heart who will accept it, and walk in its saving pathway. Let us pray God to give each of us the grace to accept His guiding hand, now, on our way home, on our travels tomorrow, and the next day. Let us pray that we shall grow so dependent upon His



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guiding hand in the days to come, that we shall falter in our steps, unless we are conscious of His presence.

Hymn: "My Jesus, As Thou Wilt."

Reader:

"O! Father, in this day that's mine
Let all Thy sweetness through me shine;
Let all my ways acknowledge Thee;
May Christ be manifest in me.

"O! Let me be Thy voice to speak
The truth to those who vainly seek;

And through me let Thy love o'erflow
To all the world that needs it so."

—Mabel F. Ricard

Hymn: "Rise Up, O Men of God."

Prayer and Benediction.

Organ: "National Hymn"—Best.

III. Splendor in Common Things

Organ: "Evening Song"—Bairstow.

Invocation: We pray Thee, Heavenly Father, to open our eyes to greatness and wonders of the familiar things about us, among them this beautiful house of worship built to Thy honor and glory; the love and trust of our neighbors and friends. Give us the largeness of heart to understand the fulness of Thy gifts. We ask in Jesus' Name. Amen.

Hymn: "Faith of Our Fathers."

Psalm: 93, responsively.

Hymn: "Come, ye That Love the Lord."

Scripture: Psalm 48: 14. Mark 8:14-21.

Hymn: "My Hope Is Built on Nothing Less."

Meditation: Solitude, alive with God's presence and power, is one of the great gifts of the Creator to the human heart. Work, done according to our individual abilities, honestly, in the service of mankind, and our own welfare is another one of the Creator's good gifts to man. Leisure, spent in wholesome manner, is another such gift. We could go on and on, enumerating the things which thousands of us accept as our responsibility, our burdens, our obligations, yes, some even look upon them as a curse. Yet, let us be separated from them, and we learn their value. But the things we named are only the "seen" and "felt" things about us; they are part and parcel of our personalities, our integrity, our pleasures, as we ourselves are part of family and community life.

I once heard a man wonder why Judas, with the same background and training of the other disciples, turned against Jesus, and tried to find both excuse and reason for his actions. Samuel Shoemaker says, "It was that Jesus so fully represented life's great and inescapable facts—the facts of God, of sin, of character, of decision, of eternity, that sent Judas out into the night. Judas saw himself up against the realities of life, and he could not take it,—he resigned from life."

We do not want to resign from life, we are here because we want to play our God-given part in life. We want our eyes opened to the privileges and possibilities of life, as it may be lived by believing Christians, who seek to know and follow the will of God. We want to see the things about us from the Creator's point of view, and learn their meaning in His plans. God grant us the grace to keep our course, according to His will for each of us.

Hymn: "May We Thy Precepts, Lord . . ."

Reader: "Vision"—Kitching.

I pray Thee, Lord, for eyes to see
The splendor hid in common things,
So that my soul will always thrill
At sunsets, flowers, and insect wings.

I pray Thee, Lord, for eyes to see
The good inherent in all men,
That I may never lose all Faith
But oft deceived, find Hope again.

Hymn: "Where Cross the Crowded Ways
Life."

Prayer and Benediction.

Hymn: "Holy, Holy, Holy."

Organ: "Jubliant"—Solly.

Children in the Markets

Matt. 10:27 "What I tell you . . . that speak;
that ye hear, that preach."

Mark 9:33b "What was it that ye disputed
among yourselves by the way?"

A 79-year odyssey was ended sometime back,
when the supposedly historical "Cardiff Giant",
unearthed in central New York state in 1869,
revealed a man-made hoax by the human-
inventor of the giant.

Ten-ft. 4-in. high, and weighing 2990
pounds, the giant was unearthed by well-dig-
gers, causing an international sensation. Mar-
telling thousands, including some scientists,
educators and clergymen, accepted the figure
as a "petrified human", and the State Geolo-
gist is quoted as saying that "the statue was
made probably before the Indians moved onto
the continent."

Thousands paid fees to see the recumbent
figure, and P. T. Barnum, of circus fame, of-
fered \$150,000.00 for it. At the height
of the furore, a tobacco dealer, George Hull,
confessed that he had planned the hoax to
ridicule religious extremists who accepted
biblical references to ancient giants in the earth
literally." He acquired a block of gypsum in
Iowa in exchange for a barrel of beer; had it
sculpted into human likeness by a Chicago
sculptor, smuggled it onto the Cardiff farm of
his brother-in-law, and there buried it. A year
later he directed workmen to dig a well where
the figure lay buried. The story has it, the
Farmers' Museum of the State Historical
Society has the "Giant" on exhibition at Coop-
erstown, N. Y.

THE DONKEY

The tattered outlaw of the earth
Of ancient crooked will;
Slave, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

—G. K. Chesterton

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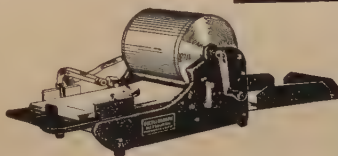
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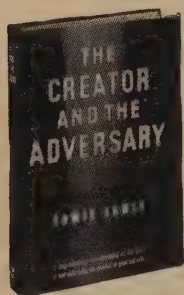
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A bigot is a man who is absolutely certain of
something he knows nothing about.

—Tyrone Powers

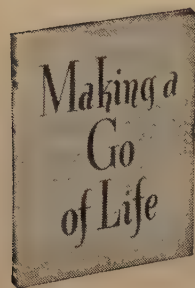
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It would be trite to say, "Invest a half-dollar in this book and reap results." But the trite is often true, and it should be so in this case. Confession without consecration is both vain and void, but the support given our churches should not be. True, it makes us believe more certainly in the providential care of God. But the stewardship of man ought to receive a greater sense of responsibility.

Here is a well-rounded stewardship program which could be made effective in any church. It is sound, biblical, sane and reasonable. Every necessary step is carefully covered. There are outlines of sermons and other helps. It covers all ages.

This is an instruction and a hand-book. It is by long odds one of the best on the subject I have seen. Get it, use it, and results will be gratifying.—W. R. Siegart.

THE PROTESTANT FAITH

By George A. Crapullo. Abingdon-Cokesbury. 32 pp. \$.25.

Here is a fine little booklet to give to your laymen or to use as a background for a series of sermons on the Protestant faith. It is a clear, concise story of the origin of Protestantism, a statement of its cardinal principles, and a brief account of its achievements and opportunities. The author has written this little book-

Page 427

lowship." Thus each age must express its theology according to the life and needs of that age.

"The burden of the apostolic witness was: not 'God wrote a book' but 'God sent forth His Son.'" Thus, through the living Christ giving true life to men, we become witnesses of him. The forgiveness and grace of God coming to those who are justified by faith brings to pass new creatures in Christ. But this new man, living in a new freedom, is not released from social responsibility. As the author puts it: "On the contrary, to have free access to God as a child to his father means to be liberated and empowered for a service of love to the whole family of God's children."

One could quote at length from this excellent work. The author gets away from the external and mental trappings to the heart and the life of the gospel of Christ. To him "to live is Christ." And he presents us with a living theology for an age in need. Laymen as well as clergymen will profit greatly from this book. It is recommended reading and study.—*W. R. Siegart.*

THE BIBLICAL DOCTRINE OF THE CHURCH.

By William Robinson. Bethany Press. \$2.50. 235 pp.

The Amsterdam organizational meetings of the World Council of Churches will meet their ultimate purposes only in so far as we all do a great deal of reading and thinking and praying about the ecumenical Church. This book should be required reading for all who want to get a biblical orientation concerning the doctrine of the church. Protestants notoriously have neglected ecclesiology, but Amsterdam itself is evidence that they are mending their ways!

Dr. Robinson, a noted Disciple who is a professor in Selly Oak College, Birmingham, and principal of Overdale College, England, writes out of years of scholarship, impeccable in detail and yet broad and far-reaching in its ripe results. The book represents the substance of lectures delivered in September, 1947, at the School of Religion of Butler University, Indianapolis.

The author traces the development of the doctrine of the church throughout the major New Testament writings. He links its dawning with the concept of the people of God as developed by the Hebrew tradition, and shows that the New Testament concept of the church is in direct succession to Jesus' own saturation with the prevalent ideas of the messianic community, and the unique contributions he himself made to that community.

He affirms that Jesus is rightly the founder of the church, not in an organizational sense, but as the conscious embodiment of *koinoinia*. Paul's development of the doctrine is given full treatment. Dr. Robinson suggests that Paul already found the church in existence as a vital fellowship at the time of his conversion, but through his own personal genius gave impetus to its growth and extension. There is a long chapter on the church in the Johannine writings. The author feels that the Fourth Gospel and the First Epistle of John far from being mere symbolism contain much factual data.

Chapters on "The Church in History" and "The Apostolicity of the Church" give adequate treatment to the highly strategic problem unsolved as yet by the Protestant and Catholic groups within the Protestant tradition. The writer is a high-churchman who bases his churchly ideas not on the succession but on biblical sources.—*Kendig Brubaker Cully, Ph.D.*

THE EPISTLES OF JOHN. By August Van Ryn.

Loizeaux Bros. 181 pp. \$2.00.

The point of view of this exposition of John's epistles is that of Him who blesses, rather than with the blessings man receives. The author states that John oc-

cupies himself with God as revealed through Jesus Christ. The eternal life given by Jesus is communicated to believers and displays itself through believers. Thus he finds two purposes in the epistles, to show Jesus and to show that those who believe in Him have everlasting life.—*W. R. Siegart.*

OUR CHRISTIAN FAITH

By Walter M. Horton. The Pilgrim Press. 124 pp. \$2.50.

Our Christian Faith is a successful attempt to interpret the common faith of Christianity in language simple enough for laymen in all the churches to understand fully and to comprehend easily. After an introduction on the Bible, the Creeds and the Faith, Dr. Horton divides his studies into three sections: God and Mankind, The Church's Response to God, and The Church's Mission to the World. Dr. Horton possesses a sublime and unshakable faith in the eternal verities of our religion; he puts these verities in the forefront of his book, and he states them so effectively that even the statement makes a great appeal for their acceptance. Often the style of the volume is so arresting as to force the reader to pause in agreement and commendation. For instance, he says, "A Church that is a church will not be content to remain a self-centered mutual admiration society." The volume is built around this affirmation: "The fundamental, rock-bottom conviction on which all other religious convictions must rest, if they are to survive the earthquakes and tidal waves of this turbulent time, is the conviction that this is God's world; He remains and will remain in command of it, whatever His creatures may do." If Dr. Horton teaches theology in Oberlin with the gift and grace with which this book is written, he should be turning out some wonderful preachers.—*Charles Haddon Nabers.*

WHO AM I?

By John B. Walthour. Macmillan. 115 pages. \$2.00.

When Dean Walthour was chaplain at the United States Military Academy in West Point, he delivered a series of studies of Biblical Personalities, to the corps of cadets in the style of the well-known game of "Who Am I?" The Chaplain assumes the character of some Bible character, and gives a series of clues that will help the audience to identify the character. The game is over whenever the audience identifies the character correctly. There are twenty such studies in the Book, and many Christian leaders will enjoy using them on audiences of young people of their own, and of having them serve as models for the creation of similar studies on other characters. Aside from the value of quiz essays, the studies are excellent portrayals of the great men and women of the Scriptures.—*Charles Haddon Nabers.*

POSTLUDE TO SKEPTICISM. By Ralph S. Meadowcroft. Cloister Press. 238 pp. \$2.50.

In the preface the author states that "the most encouraging sign of the last decade has been the decline of skepticism." The word "postlude" in the title is significant. The modern mind of the general public, still skeptical, has carried its divorce from orthodoxy and the "sorry remnant" of materialism into our times where science has undeniably rejected the mechanistic philosophy of the nineteenth century. The thought processes of the scientific thinkers of the new era, like Eddington and Jeans, who give the world a spiritual interpretation, have not as yet sufficiently influenced the thinking of the general public. For the public to catch the vision of its advanced leaders takes time. But the author contends that there is progress in this direction and that we are living in a time of

sition. This transition time is a farewell, or better
 expressed by the book's title "Postlude to Skepticism."
 Meadowcroft looks back to the old world of
 criticism we are leaving to the new world of faith.
 The book might well have a double title, "Postlude to
 criticism and Prelude to Faith."
 This prelude to faith is not a going back to pious
 studies of ecclesiasticism, which in periods of na-
 tional or world-wide crises were revealed to be hypo-
 critical because of the inconsistent conduct and prac-
 tice of the Church. This evil was the fertile field on
 which skepticism thrived and received the impetus for
 its crusade. "After the conquest mankind would in-
 vent a new and secure world of free impulse, brute
 force and non-theistic humanism. The enthusiasm of
 criticism in the last fifty years has only been
 killed in intensity by its contemporary disillusion-
 ment."

In the second section of the book entitled, The
 World of Today, the author points out modern trends
 which reveal a hidden hunger for religious certainty,
 the reasonableness of faith, religious and scientific
 knowledge, and the reality of evil.

In the third section called, The Mind of Yesterday,
 Past and Forever, he examines the content of a
 world, "which can give to man a vision and confidence
 in his future destiny." The kind of world that is about
 to be ushered in will depend on the character and
 quality of that faith.

Meadowcroft is a thinker and a keen analyst.
 He discerns the signs of the times. He writes lucidly
 and clearly. The book is an inspiration.—J. J. Sessler.

TIMOTHY, TITUS & PHILEMON. By H. A. Ironside.
 Beacon Brothers, Inc., 288 pp. \$2.50.

Dr. Ironside presents in this volume an exposition
 of the four of Paul's Letters. The Letters chosen are
 addressed to individuals, Timothy, Titus and Philemon.
 The author has devoted fourteen chapters to the
 first Epistle to Timothy, ten to the Second, three to
 the Epistle to Titus, and one to Paul's shortest letter,
 Philemon.

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 Scriptures sets forth the thought of the great Apostle
 and interprets his counsels and admonitions for our
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 lowed throughout the book and retains its freshness
 and spontaneity, making the book read very easily.
 The expositional powers of this student of Scripture
 are evident in fine degree and make the book valu-
 able to every other student. The book is enriched
 by numerous illustrations of great force and insight.
 One will read these chapters without feeling a new
 apprehension of these timeless portions of Scripture.
 —John W. McKelvey.

ASSADOR IN CHAINS

Hampton Adams. Bethany. 221 pp. \$2.00.
 Dr. Adams, minister of the Union Avenue Christian Church
 in St. Louis gives us nineteen of the sermons he has
 preached in his nine-year pastorate, and one year as
 president of the International Convention of the Disci-
 ples of Christ. They are very much worth while. "Mod-
 ern sermons lack punch, and fire, and passion for Christ,"
 according to the Moderator of the Presbyterian General
 Assembly (The Expositor: October 1947). Elder LaRoe
 finds all three qualities in this collection, and some
 of them at whom he points the finger may be helped by the
 words of this pastoral preacher. No texts head the ser-
 mons, but in almost all of them texts appear in the
 opening paragraphs. Human burdens and frailties, Suc-
 cess, Courage, Happiness, Immortality, the Home, Pro-
 testantism, these and more are dealt with, and the
 word of Lord Jesus appears on almost every page.
 —M. Tait Paterson.

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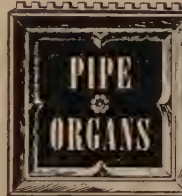
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THE DIVINE IMPERATIVE

By Emil Brunner. Translator, Olive Wyon. Westminster. 728 pp. \$6.50.

This book is an exhaustive and almost definitive treatment of ethics, Christian and philosophical.

It is divided into three main sections, "The Problem", dealing with natural morality and philosophical concept of the good; "The Divine Command", discussing the will of God as the basis of the Good; "The Orders" treating such problems as the individual in the community, marriage in the family, labor and civilization, the state and the church.

Brunner's point of view of all these ethical problems proceeds from a profound pessimism about ethical possibilities in a sinful world. This point of view is expressed in this sentence distinguishing between ethical deeds and witnessing for the best, "Though from the standpoint of 'work', success comes first and purity of motives second, from the standpoint of 'witness' this order is reversed."

The book was written in 1932 and as the author, himself, admits subsequent events would necessitate some revisions. The chapter on the impossibility of ethical government is particularly gloomy containing such statements as "The state—is the irrational product of history." And again "It is not faith which makes a good statesman and from the point of view of the whole there may be instances where the 'unbelieving' statesman may be a more competent leader."

The book is not easy reading but it is most rewarding reading. It is refreshing travel from the shallow needs of optimistic ethics to the basic depths where one meets the will of God.—S. Edward Young.

TWELVE AGAINST THE UNDERWORLD

By Norman E. Nygaard. Hobson Press. No price given.

Steubenville, Ohio, became a news center for a few weeks during 1946. The city was known morally as "Little Chicago" or "The Cesspool of the Ohio Valley." Public officials were in league with the underworld forces. Finally when a Marine Officer was killed in one of the dens, twelve Protestant ministers, banded together to clean up the city. They met the opposition of the underworld and the local officials but were backed by public opinion.

This book is the story by one of the twelve men. It is illustrated with photographs of people and scenes taken during the campaign. It gives the program and the personalities on both sides of the conflict. Step by step the author tells the story of how they were supported by the radio station and the newspapers and ridiculed by Jehovah Witnesses. The point which received the greatest publicity was the twelve ministers request to be deputized as special officers to supplement the police department. This action was fought by the city council and mayor. Finally a grand jury investigation was secured and a large number of indictments were returned. Steubenville is a better town for families and little children because twelve ministers met the underworld. This book tells the story.—Charles F. Banning.

CONQUERING EVANGELISM

By Lionel B. Fletcher. Marshall, Morgan & Scott, Ltd. 112 pp. 3/6 net.

The modern church is laying a new emphasis upon evangelism. Two world wars and the subsequent miseries have brought us to see the necessity of evangelism. This book by Mr. Fletcher, is therefore very timely. While this book stresses the need of evangelism for today, it is also a history of evangelism, tracing it through the Bible, the apostolic period, the time of the Reformation and in the eighteenth and nineteenth centuries.—J. J. Sessler.

KNOW YOUR BIBLE BETTER, A Thousand and One Bible Questions and Answers

By Frederick Hall. W. A. Wilde and Company 138 pp. \$1.25.

There are a thousand and one questions here about the Bible, and better still, there are a thousand and one correct answers in the latter part of the book to these questions. Frederick Hall shows far more skill and sanity about asking Bible questions than do the scores of people who have tried to produce a book of this type. This volume is valuable for two purposes. First, it may help the reader to become better acquainted with the Bible by answering some of the questions which are constantly being asked about this greatest book in the world; and second, it will serve as a good source for Bible games in churches and church schools where the participants have some Bible information. The final question to which the others all add, is one which the reader will find his own answer to: "What do you yourself think of the Bible?"

—Charles Haddon Nabers.

NEW DAY FOR EVANGELISM

By Aaron N. Meckel. Dutton. 191 pp. \$2.00.

The pastor of the First Congregational Church, Braintree, Mass., can preach and can show the thoughtful reader how. These are sermons and addresses on evangelism, but they are not ordinary. They are not "tabernacle rantings" and exhortations. They are quiet, but stirring, pastoral sermons shot through with the fervor of an evangelist. Dr. Meckel does the sort of thing hundreds of us have wished to do, make our people realize and shoulder their spiritual responsibilities as church people. Read such chapters as "Is Church Attendance Worth While?" and "What Shall We Do With the Christian Lord's Day?" and "Victory" (an Easter Message) and all of them. Then you will get what I mean. If you buy volumes of sermon this one is worth more than the cost.

—Wm. Tait Paterson

Happiness

(From page 410)

Spiritual Newness

There is yet another word that might well be addressed to all who seek happiness in Christian terms. It is quite true that you can take a mail order catalog and order the household gadget that may be needed. But not so in the realm of the intangibles which constitute the Christian's joy. In God's gracious economy, the soul must be born, perhaps even reborn, into the exquisite joy and power and peace which Jesus Christ alone offers! The sense of spiritual newness and essential rightness within oneself,—at once the most precious boon that can be conferred on the soul—that is the gift of God! How many of us here today could rise up in our pews and make our Christian testimonies at this point! It was exactly when we were at the end of our human "rope", and scarcely knew where to turn, that God was great in mercy towards us! It was when the cheap thrills and the tinselled happiness of the world palled on us, that a voice spoke to us, as long ago it did to George Fox, saying, "There is One, even Jesus Christ, who can speak to

condition" Then a great Light shone in our darkness, and a hallowed Presence entered our soul. And is not this the enduring wonder of it all: that we have only to ask in order to receive? As of old, the Savior stands by, giving invitation: "Ask that ye may receive, that your joy may be full." Remember Carlyle's apt observation at this point: "We do without happiness. There is something greater than happiness, and that is blessedness!"

In his little book, "Peace of Mind", Joshua Liebman, distinguished Rabbi, writes that there is a "money culture" and that people need to be warned as to its perils. Genuine Happiness simply cannot be purchased across our fee human counters. No! Rather is it something that God Almighty wants to put inside us "for keeps". In the last analysis it is a Kingdom of Life Abundant into which the full, coming on God's terms, must be reborn. Seek the inspired life", writes Joseph Parker, who was so mightily used of God to usher many thousands into the Kingdom of true Joy.

I heard recently of a poor Chinese Coolie who entered into a Christian prayer meeting. Rising finally from his knees, he spoke as follows to those present: "I am a poor, ignorant Coolie. But deep in my heart I now know a God—can't-speak-it-joy!" Or, listen to this man named Saul Kane, stumbling his way out of a prison into the glorious liberty of the children of God:

"O glory of the lighted mind!
How dead I'd been, how dumb, how blind!
I knew that Christ had given me birth
To brother all the souls on earth!"

It's just possible that someone here today is on the "wrong train", and must change conveyances in the quest of happiness. And who knows but what the blessed Master shall whisper His great Joy and Peace and Love into his reverent and expectant heart, if he will have it. And then he shall know a Joy that earth can never give nor time take away! A man's life—happiness—consisteth not in the abundance of things."

Joseph Auslander's poem, "They Kept the Faith," is about the troop transport SS Dorchester being torpedoed in the North Atlantic in February 1943, and the men who went down with her, among whom were Catholic, Protestant and Jewish chaplains. It ends: "Four men of God put out to sea (Washington, Poling, Fox and Goode); Their God was with them, though their faiths were three."

The first newspaper published in the American colonies was in 1690 when the Boston Public Occurrences was founded.

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We can only have the sort of world we want, when we are willing to be the sort of people God wants.—C. Irving Benson.

World Order

(From page 392)

religion and naturalistic science is not over the question of the existence of God, but over the reality of personality as something that exists above and beyond the processes of nature. Cultures which have been most confidently aware of the reality of a personal God have always emphasized the reality of the soul of man, and the cultures that have lost sight of a personal God have gone blind to the spiritual nature of man.

Christian doctrine has always placed man at the center of the world order. Naturalism would like to make man just the end product of material processes—an accidental result of biological regeneration. It cheapens humanity when the destruction of one man or a million may be carried out as thoughtlessly as rubbish is thrown into the dump. The value of a man is measured in terms of power and productivity. "When a man no longer produces, junk him." Materialism makes us so engrossed with the production of machines—machines of steel and machines of flesh—that the human factor is completely neglected.

Neither Christianity nor the hope of an enduring world order can countenance such devaluation of man. Both must maintain that man is the personal creation of a personal God, and that all the rest of created things exist for him. The movements and productivity of the universe are geared to the life of men, and they have their only value in their usefulness to man.

An enduring world order must originate in a personal God and have its center and purpose in personal man.

The third re-discovery is that of a spiritually regenerate world. In the face of threatening world calamity Amos cried out to his people, "Seek the Lord, and ye shall live; lest he break out like a fire in the house of Joseph and devour it and there be none to quench it." In a very literal sense, fire has broken out in the house of our generation—a fire of sinful man's own building. It is hard to believe that a loving God would destroy His world and the human race, but it is easy to see that man himself has gone a long way toward building an atomic fire that may mean the destruction of the earth itself. And who shall extinguish the conflagration?

Christianity offers the world an effective transforming power. Whenever and wherever Christianity has been presented in its fullness, individuals have been regenerated and human relationships have been purified and exalted.

Jesus pointed the way when he said to Nicodemus, "Except a man be born anew he cannot see the Kingdom of God." There can be no lasting program for the betterment of society apart from spiritual vision and impulse. "Where there is no vision the people perish." There can be no reformation apart from the redeeming power of God.

Christianity offers to the world that divine power. The offer is to all the world. It knows no boundaries of race or nation or class. It offers divine power to both individuals and to society as a whole. The Gospel of Jesus Christ embraces at one and the same time both personal and social salvation. Dr. Harry Emerson Fosdick declared, "Any church that pretends to care for the souls of people but is not interested in the slums that damn them, the city government that corrupts them, the economic order that cripples them, and the international relationships that, leading to peace or war, determine the spiritual destiny of innumerable souls—that kind of a church should hear again the Master's withering words: Scribes and Pharisees, hypocrites."

An enduring society requires that we discover the necessity of a double order of life. A birth from beneath will maintain the continuity of material progress—the worthy end of modern science. Essential, too, is birth from above that the spirit of the living God may permeate all the departments of life, both individual and social.

"Our western civilization has broken all the laws of social health, transgressed the principles of a civilized society; and the fact that in consequence we are now in trouble does not indicate that the world is crazy, but rather that the foundations of the world are laid in moral law, so that what-so-ever a civilization soweth that shall it also reap."

What kind of a world order is necessary? A Christian world order. An order ordained of God, with man at its center, and spiritually redeemed and motivated by the power of Jesus Christ, the Son of the living God. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

My country owes me nothing. It gave me, as it gives every boy and girl, a chance. It gave me schooling, independence of action, opportunity for service and honor. In no other land could a boy from a country village, without inheritance or influential friends, look forward with unbounded hope.

—Herbert Hoover

The greatest of great men, the men who have exercised the most lasting influence over the minds and destinies of men, have been the founders of the great religions.

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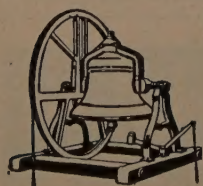


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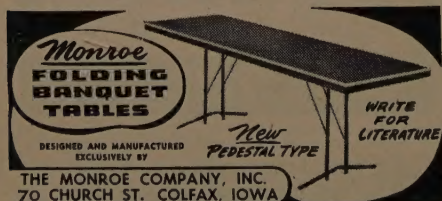
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